The Principles of Christian Religion, necessary to be knowen of all the faythfull: set forth to the great profite in trayning vp of all youth, by Tho. Becon.

Iohn. xiij.

If ye know these thinges, blessed are ye if ye doe them.

Imprinted at London by John Daye, *dwelling ouer Aldersgate.*

AN. 1569.

Cum Priuilegio Regiæ Maiestatis, per Decennium.



THOMAS BECONVS SACROSĀCTÆ THEOLOGIÆ PROFESSOR.

Ora expreſſa vides, viuos imitantia vultus,
Quod potuit calimo, pictor, & arte vides:
Mentis quā nullus potuit tibi reddere pictor,
Effigiem ſcriptis, præbuit ipſe ſuis.

BIBLIOTHECA BODLEIANA

¶ The Contentes of this Booke.

Of fayth.

What fayth is.
what benefites we receiue of God throughe fayth.
The Articles of the Christian fayth, with confirmations of the same out of the holy Scriptures.

Of prayer.

what prayer is.
what benefites we receiue of God by prayer.
The Lordes Prayer called the Pater noster, with confirmations of euery petition out of the holy Scripture.

Of the law.

what the law is.
To what vse the law was geuen.
The x. commaundementes of God, with confirmations of euery commaundemēt out of the holy Scripture.

Of Repentaunce.

what repentaunce is.
Of the fruites of repētaunce declared by the word of God.

Of Baptisme.

what Baptisme is.
For what vse Baptisme was ordained.

Of the Lordes Supper.

what the Lordes Supper is.
To what vse Christ did institute it.

The duty of all estates and degrees, accordyng to the doctrine of Gods holy word.
The dutie of the hye powers and of the other temporall Magistrates.
The dutie of Subiectes toward the hie powers.

The contentes.

The dutie of Bishops and Ministers of Gods worde.

The duetie of Parishioners vnto the Ministers of Gods word.

The dutie of Husbandes vnto their wiues.

The duetie of wiues vnto their Husbandes.

The duetie of Fathers and Mothers vnto their children.

The duetie of Children towardes their Fathers and Mothers.

The duetie of Maisters to their Seruauntes.

The duetie of Seruauntes to their Maisters.

The duetie of Widowes.

The duetie of Olde men.

The duetie of Olde women.

The duetie of young folke.

The duetie of all degrees and estates generally, both toward God and their neighbour.

FINIS.

To the most gentle and godly disposed childe, M. Thomas Cecill, sonne to the right honourable Syr Willia Cecill Knight, and Secretary to the Kings Maiestie, Thomas Becon wisheth the fauour of God, with the encrease of vertue and learning.

IF of holy letters we be not sleepie nor vaine readers, but diligẽtly marke what we read, we shall easilie perceaue that among other commaundementes of God, this is not the last nor the least, which he geueth cõcerning the bringing vp of youth in ẏ knowledge of his blessed will. For ẏ godly wisedome knoweth right well, that except the younglinges of a common weale be vertuously brought vp, and faithfully framed, according to the right rule of Gods holy appointment, it can not come to passe, but that his glory (the good parentes being once deceased) must needes bee obscured in thys world, the inuocation of his name cease, and all godly religion decay: yea the men themselues (if they bee worthy that name) must needes become brutelike, and be caryed about with euery straunge doctrine, cõtemne all laudable lawes, breake all good orders, follow their fleshly appetites lyke vnreasonable

nable beastes, & so at last bring both thē sel-
ues & their realmes vnto vtter destruction.

Therfore as God in his holy law requi-
reth of parentes nothing more earnestly thē
to bring vp their children vertuously, and
according to his word: so likewise all god-
ly fathers and mothers, haue euer from the
beginning done their vttermost endeuour
to traine vp their younglinges, euen from
the very cradells, in the nurture, feare, and
doctrine of the Lord, supposing them selues
then best to please God, and most to doe the
true office of godly and naturall parentes,
when they studie how to garnish, not their
childrens bodies with gay and sumptuous
vestures, but their mindes with noble and
precious vertues, not how to lift them vp
to transitory dignities & worldly honours,
which as dayly experiēce teacheth, are more
brittle then glasse, and fade away lyke the
grasse, but how to make them honourable
and prayse worthy in the sight of good mē,
and profitable to the cōmon weale, through
vertue, learning, wisedome, and counsell.
And the more the parentes them selues did
excell other in knowledge, wisedome, and
learning, the greater desire had they to bring
their children vnto the lyke perfection, bea-
ring heauily, that theirs shoulde in any
poynt degenerate from their fathers ver-
tues, and not orderly aunswere to the god-
ly qualities of their noble parentes. Histo-

ries

ries both godly and Ethnicke, doe minister vnto vs examples aboundantly in this behalfe, which I would here gladly recite, if I had not attempted the lyke enterprise already in my preface to the Gouernance of Vertue. Againe, if I were not fully perswaded, that you haue heretofore both red and also heard of your teacher the same, or els the like histories.

Your right honourable and most worthy father, knowing the good pleasure of God in thys behalfe, hath also after the example of all other noble & godly parentes, painfully trauailed, both by him self and by learned teachers, to bring you vp, euen frō your cradell, in the knowledge of Gods will, and of good letters, that you might, as in age, so likewise in vertue and learning, grow and encrease vnto hys comfort, vnto your owne commendation, & vnto the profite of the common weale hereafter. And as your father is learned, and hath a brest stuffed with all godly vertues, so is hys desire to haue you both learned & vertuous, that when he shall geue ouer to nature (God so disposing) hee may leaue behinde hym hys owne image, yea, as I may so speake, hym selfe, not onely in lineamentes of body, but also in vertue, in godlines, in wisedome, in knowledge, and by thys meanes bee counted of hys posteritie, a worthy member of the common weale, both in him selfe and in

hys sonne. It is your dutie therfore to satisfie the good desire of so naturall a father, and to aunswere the expectation of many, which looke to finde in you hereafter, that vertue, learning, wisedome, and gramitie, that is euidently perceaued in your most worthy father. Thys shall bee brought to passe, if according to your beginning ye goe forth diligently to call on the name of God, to applie your mind to good letters, to giue eare to the wholsome admonicions of your most deare father, and to take heede to the daily exhortations of your teacher, euer framyng your life according to your knowledge. And that yo may do this the more cōuenienthy, I geue you thys little treatise, which shall aboundauntly instructe you in those pointes of Christian Religion, which at thys present do most of all become your age. In it are cōtained the principles of our profession, which I haue so opened with the conference of the other scriptures, that they may worthily seeme to striue with large Cōmentaries: I haue also set forth the duties of all estates and degrees, as they bee taught in Gods word, that all ages, and all kindes of people, may here learne to know their dutie, both toward God & hys neighbour. Neyther is any thyng taught in thys treatise, that is not sufficiently fortressed with the authorities of the holy scriptures: so that I doubt not, but the godly learned

which

which lone to heare the voyce of their shepheard Christ, wil not disallow this my diligence. Let other intreate of hie misteries, & clime vp to the hiest heauen, I shall be content to write of thinges according to my knowledge, and your capacitie, & to creepe vpon the ground. Let other talke of the vnknowen secretes of the blessed trinitie, of predestination, of the state of the soules departed. &c. I will speake of the Articles of the Christian layth, of the Lordes prayer, of the x. Cõmaundementes, of the Sacramẽts of Christes church. &c. Let other be counted ẏ flowers of learning, for opening, I know not how secrete mysteries, I force not to be called vnlearned, so ẏ I may know Christ crucified, and in teaching him, eyther by my writinges or sermons, winne some vnto God. But to end, embrace vertue, loue learning, garnish your brest with the fruites of Gods spirite, be not idle, flie vaine and too much childishe pastimes, spend your tyme fruitfully, exercise your self in reading gods worde: so shall God blesse you, multiplie your yeares on earth, and geue you ioyfull dayes, vnto the great comfort of your self, and the singular ioy of your honourable parentes, whõ with you I wishe alway prosperously to do.

Fare ye well.

The

The Principles of Christian Religion.

Of Fayth.

What fayth is.

FAith is a sure perswasion and an vndoubted beliefe of ỹ hart, in the mercifull promises of God made to all faythfull penitent sinners in Christes bloud, and freely performed of God the father for Christes sake.

What benefites we receaue of God through fayth.

Eph. ij. By fayth, we which afore by nature were the children of wrath, are made the sonnes and children of God.

☞ Probations out of the holy Scriptures.

Iohn. j. As many as receaued hym, to thē gaue he power to be made ỹ sōnes of God, euen thē ỹ beleued on hys name, which were borne, not of bloud, nor of the will of ỹ flesh, nor yet of the will of mā, but of God.

All

All ye are ỹ sõnes of God, because ye haue beleued on Christ Jesu. *Gal.iij.*

By fayth we which afore were sinners, are iustified and counted righteous in the sight of God for Christes sake. *Rom.iiij.*

☞ Probations out of the holy Scriptures.

We plainly affirme, that a man is iustified by fayth, without the workes of the law. *Rom.iij.*

We being iustified by fayth, haue peace toward God through our Lord Jesu Christ. *Rom.v.*

We know that a man is not iustified by the deedes of the law, but by the fayth of Jesus Christ, & we haue beleued on Jesu Christ, that we might be iustified by the fayth of Christ, & not by the dedes of the lawe, because by the deedes of the law, no flesh shall be iustified. *Gal.ij.*

As many of you as are iustified by the law, are fallen from grace. We looke and hope for, in the spirite to bee iustified through fayth. *Gal.v.*

For

For in Jesu Christ, neither is circumcision any thyng worth, neyther yet vncircumcision, but fayth, which worketh by loue.

By fayth we are maryed vnto Christ.

☞ Probations out of the holy Scriptures.

Ose. ij. I will mary thee vnto my self in fayth, & thou shalt know the Lord.

Math. xxij. Fayth is the wedding garment wherewith wee bee maried vnto Christ, according to the parable which we read in the Gospell.

By fayth our prayers are accepted and heard of God.

☞ Probations out of the holy Scriptures.

Mat. xxj. All thinges whatsoeuer ye aske in prayer (if ye beleue) ye shall receaue them.

Iacob. j. Let him that prayeth aske in fayth, and doubt not. For hee that doubteth, is like a waue of the sea, which is tost with the windes and caried with violence. Neyther let that man thinke, that hee shall receaue

leaue any thing of the Lord.

By fayth Christes fulfilling of the lawe, is counted our fulfilling.

☞ Probations out of the holy Scriptures.

Christ is the fulfilling of the law to iustifie all that beleue. *Rom. x.*

Christ hath deliuered vs (hee speaketh of the faythfull) from the curse of the law, in as much as hee was made accursed for our sakes. *Gal. iij.*

Be it knowen vnto you, ye men and brethren, ẏ through thys man (Christ) is preached vnto you the forgeuenes of sinnes, and that by hym all that beleue are iustified from all thinges, from the which ye could not be iustified by the lawe of Moyses. *Acte. xiij.*

By fayth our workes are allowed before God for Christes sake.

☞ Probations out of the holy Scriptures.

Whatsoeuer is not of faith, is sin. *Rom. 14.*

Thine eyes (O Lord) loke vpon fayth. *Iere. v.*

Abels

Gene.iiij. Abells ſacrifice was allowed of God, becauſe it was done in faith. And ſo likewiſe were all the ſacrifices, which the holy Patriarkes and other godly men offered in the olde lawe.

By fayth, euerlaſting life is geuen vnto vs for Chriſtes ſake.

☞ Probations out of the holy Scriptures.

Iohn.iij. As Moyſes lifted vp the Serpent in the wildernes, ſo muſt the ſonne of man be lifted vp, that euery one that beleueth on hym, may not periſhe, but haue euerlaſting life. For God hath ſo loued the world, that hee gaue hys onely begotten ſonne, that euery one that beleueth in hym, may not periſhe, but haue euerlaſting life.

Iohn.v. He that beleueth on the ſonne, hath euerlaſting life. But he ẏ beleueth not on ẏ ſonne, ſhall not ſee life, but the wrath of God abydeth on hym.

He

He that heareth my worde, and beleueth on hym that sent me, hath euerlasting life, and shall not come into damnation, but is scaped frō death vnto life.

This is the will of hym that sent me, that euery one which seeth the sonne, and beleueth in him, hath euerlasting life. *Iohn. vj.*

¶ *The xij. Articles of the Christian fayth.* with confirmations of the same out of the holy scripture.

¶ *The fyrst Article.*

I Beleue in one God the Father almightie, maker of heauen and earth.

☞ The confirmations.

I beleue.

Without faith it can not be that any man should please God. For he that commeth to God, must beleue that God is, and that hee is a rewarder of them that seeke hym. *Heb. xj.*

In one God.

Heare, O Israell, the Lord our God *Deut. vj.*

God is the Lord onely.

Deut.32. I am God, & there is none but I.

Esa.xlv. I am ỳ Lord, & there is els none.

I am the Lorde, beſides whom there is none other God. A true God, and ſuch as ſaueth, there is none but I alone.

Esa.xliij. I am he, before whom there was neuer any God, neither ſhall there be any after me. I am, yea, I am Lorde alone, and beſides me there is no Sauiour.

Esa.xliiij. I am the firſt and laſt, & beſides me there is no God.

j.Cor.viij. We are ſure, that there is none other God but one.

The Father.

Esa.lxiij. Thou (O Lord) art our father and redemer. Thy name is from euerlaſting.

Mal.ij. Haue not we all one father? Hath not one God created vs? Why then doth euery one of vs deſpiſe hys owne brother, & ſo breake

the

the couenaunt of our fathers?

Call no mã your father vpon the earth, for one is your father which is in heauen. Mat. 24.

We haue but one God, euen the father, of whom all thinges are. 1. Cor. viij.

One Lorde, one fayth, one baptisme, one God, and one father of all, which is aboue al, and through all, and in you all. Eph. iiij.

Almightie.

I am the almightie God, walke before me, and be thou perfecte. Gen. xvij.

Thou (O Lorde) art the great and mightie God, whose name is the Lord of Hostes, great in counsell, and excellent in worke.

Beholde, I am the Lorde God of all flesh, is there any thyng to hard for me? Shall any thyng be impossible in my sight, saith ỹ Lord of Hostes? Iere. 32.

With God al things are possible. Mat. xix.

O Lorde God almightie, true and

righteous are thy iudgementes.

Maker of heauen and earth.

Gene.j. In the beginning God made heauen and earth.

Pſa.89. The heauens (O Lord) are thine, the earth also is thine, thou haſt layde the foundation of the round worlde, and all that therin is.

Eſa.xlij. The Lorde made the heauens, and ſpread them abroad, and ſet forth the earth with her increaſe, which geueth breath vnto the people that is in it, and ſpirite to them that dwell therin.

Iere.32. O Lord God, it is thou that haſt made heauen and earth with thy great power and hie arme, & there is nothing hid from thee.

Acte.iiij. O Lorde, thou art God, which haſt made heauen and earth, the ſea, and all that in them is.

Ephe.iij. God made all thinges thorowe Jeſu Chriſt.

¶ The

¶ *The second Article.*

AND in Iesus Christ hys onely begotten Sonne our Lord.

¶ *The confirmations.*

And in Iesus Christ.

He that beleueth on the sonne, hath euerlasting life. But hee that beleueth not on the sonne, shall not see life, but the wrath of God abydeth vpon hym. *Iohn. iij.*

Thys is the worke of God, ỹ ye beleue on him whom he hath sent. *Iohn. vj.*

If ye beleue not that I am hee, ye shall die in your sinnes. *Iob. viij.*

Christ said to ỹ blind man, whom he had made to see: doost thou beleue on the Sonne of God? He answered and sayd: who is it Lord, that I might beleue on him? Iesus sayd vnto hym: Thou hast seene hym, and he it is that talketh with thee. And he sayd: Lord, I beleue: and he worshipped hym. *Iohn. ix.*

Christ sayd vnto Martha: Hee *Iohn. xj.*

that beleueth on me, yea though he were dead, yet shall hee liue. And whosoeuer liueth and beleueth on me, shall neuer die. Beleuest thou this? She sayd vnto him: yea Lord, I beleue that thou art Christ the sonne of God, which shoulde come into the worlde.

Iohn.xiiij. Ye beleue in God, beleue also in me.

j.Iohn.iij. This is God the fathers commaundemẽt, that we beleue on the name of hys sonne Iesus Christ.

j.Iohn.v. He that beleueth on the sonne of God, hath the witnes in hym selfe. He þ beleueth not God, hath made hym a lier, because hee beleued not the recorde that God gaue of hys sonne. And this is that record, how that God hath geuẽ vnto vs eternall life, & this life is in his sonne. He that hath the sonne, hath life: and he that hath not þ sonne, hath not life.

His

His onely begotten Sonne.

The Lord said vnto me, ỹ art my sõne, this day haue I begottẽ thee. *Psal.ij.*

This is my welbeloued sonne, in whom I am well pleased. *Math.iij.*

Thou art Christ the sonne of the liuing God. *Math.xvi.*

God hath so loued ỹ worlde, that he gaue hys onely begotten sonne, that euery one ỹ beleueth on him, may not perishe, but haue euerlasting life. For God sent not hys sonne into the world to condemne the world, but that ỹ world should be saued by hym. *Iohn.iij.*

He that beleueth on hym, is not condemned: but hee that beleueth not, is already cõdemned, because hee hath not beleued on the name of the onely begottẽ sonne of God. *Iohn.iij.*

In this appeareth ỹ loue of God toward vs, because ỹ God sent hys onely begotten sonne into ỹ world, that we might liue through hym. *j.Iohn.iiij.*

Our Lord.

Esa.xlij. I am the Lord, and thys is my name. My glory will I geue to none other, neyther myne honour to grauen Images.

j.Cor.j. God is faythfull, by whom ye are called vnto the fellowship of hys sonne Iesus Christ our Lord.

j.Cor.viij. There is but one Lord, euē Iesus Christ, by whō are all thynges, and we by hym.

Iohn.xiij. Ye call me Master and Lorde, & ye say well, for so am I in deede.

¶ The thyrd Article.

WHich was conceaued by the holy ghost, borne of the Virgin Mary.

¶ The confirmations.

Which was conceaued by the holy Ghost.

Math.j. Ioseph ỳ sonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceaued in her, commeth of the holy ghost.

Luke.j. The holy ghost shall come vpon thee, and the power of ỳ hiest shall ouer-

ouershadow thee. Therfore, that holy thyng which shall bee borne, shall be called the sonne of God.

Borne of the Virgin Mary.

Beholde, a Virgin shall cõceaue and beare a sonne, and thou shalt call hys name Emanuell. *Esa. vij.*

Vnto vs is a childe borne, and vnto vs a sonne is geuen. *Esa. ix.*

There shall come a rod forth of the kinred of Iesay, and a blossome shall florishe out of hys roote. *Esa. xj.*

Iacob begat Ioseph ỳ husband of Mary, of whom Iesus was borne, which is called Christ. *Math. j.*

Shee shal bring forth a sonne, and ỳ shalt call hys name Iesus. For he shall saue his people frõ their sins.

Beholde, thou shalt conceaue in thy wombe, and beare a sonne, and shalt call hys name Iesus. *Luke. j.*

When the tyme was full come, God sent hys sonne made of a woman, & made bonde vnto the lawe. *Gala. iiij.*

¶ *The fourth Article.*

HE ſuffered vnder Ponce Pilate, was crucified, dead & buried. He deſcended into hell.

¶ *The confirmations.*

He ſuffered vnder Ponce Pilate.

Pſal.ij. The kinges of the earth ſtoode vp, and the rulers toke counſell together agaynſt the Lorde, and agaynſt hys annoynted.

Acte. iiij. Of a truth (O Lord) agaynſt thy holy childe Jeſus (whom thou haſt annoynted) both Herode and alſo Ponce Pilate, with the Gentiles, and the people of Iſraell, gathered them ſelues together in thys citie, for to do whatſoeuer thy hand and thy counſell determined before to bee done.

1. Tim. vj. I geue thee the charge in ỹ ſight of God, which quickneth all thinges, and before Jeſu Chriſt (which vnder Ponce Pilate, witneſſed a good witneſſing) that thou keepe the commaundement, and be without

out spot.&c.

Was crucified.

They pearsed my handes and my feete. *Psal.xxij.*

He was wounded for our offences, & smitten for our wickednes. *Esa.liij.*

They shall loke vpon me whom they haue pearsed. *Zach.xij.*

As Moyses lifted vp the serpent in the wildernes: so must the sonne of man be lifted vp, that euery one which beleueth on hym, may not perishe, but haue euerlasting lyfe. *Iohn.iij.*

Ye seeke Jesus ỹ was crucified. *Math.28.*

We preach Christ crucified. *j.Cor.j.*

Christ hys owne selfe bare our sinnes in hys body on the tree, that wee being deliuered from sinne, should line vnto righteousnes. By whose stripes ye were healed. *j.Pet.ij.*

Dead.

After thys lxij. weekes shall Christ be slaine, and they shall haue no pleasure in hym. *Dan.ix.*

When

Rom.v. when we were yet sinners, Christ dyed for vs.

j.Cor.xv. Christ died for our sinnes, according to the Scriptures.

Buryed.

Esa.liij. His grace was geuē hym with the condemned.

j.Cor.xv. First of all I deliuered vnto you, that which I receaued: how that Christ dyed for our sinnes, agreeing to the Scripture, and that he was buryed.

Iob.xix. Joseph and Nicodemus tooke Jesus body, and buried it in a new graue.

He descended into hell.

Psal.xvj. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption.

Zach.ix. Thou through the bloud of thy couenaunt, shalt let the prisoners out of the pit, wherin is no water.

Ose.xiij. O death, I will be thy death: O hell, I will be thy destruction.

Christ

Christ hath once suffered for sins, the iuste for the vniust, to bring vs to God, and was killed as pertayning to the flesh, but was quickned in the spirite. In which spirite hee also went, and preached vnto the spirites that were in prison. *j. Pet. iij.*

¶ *The fift Article,*

THe thyrd day hee rose agayne from the dead.

☞ The confirmations.

I layd me downe and slept, and rose vp againe, for the Lord sustained me. *Psal. iij.*

After two daies shall he quicken vs, and in the third day shall hee raise vs vp, so that we shall liue in his sight. *Ose. vj.*

He slew the author of lyfe, whom God hath raised vp from the dead. *Acte. iij.*

Jesus Christ our Lorde rose agayne from the dead. *Rom. j.*

Christ

Rom.iiij. Christ died for our sinnes, & rose agayne for our iustification.

j.Cor.xv. Jesus Christ rose agayn ỳ third day, according to the Scriptures.

ij.Tim.ij. Remember that Jesus Christ of the seede of Dauid, rose againe frō death, according to my Gospell.

¶ The sixt Article.

HE ascended into heauen, and sitteth on the right hand of God the Father almightie.

☞ The confirmations.

Hee ascended into heauen.

Psal.lvij. God is gone vp with a mery noyse, and the Lorde with ỳ sound of the trumpe.

Psa.lxviij Thou art gone vp on hie, thou hast led captiuitie captiue, and receaued giftes for men.

Luke.24. It came to passe as hee blessed them, hee departed from them, and was caryed vp into heauen.

Acte.j. Jesus was taken vp on hie, and a cloude receaued hym vp out of their sight. And while they looked stedfastly

stedfastly vp toward heauen, as he went, beholde, two men stoode by them in white apparell, which also said: ye mẽ of Galile, why stand ye gasing vp into heauen? This same Iesus, which is taken vp frõ you into heauen, shall so come, as ye haue seene hym go into heauen.

Whẽ he went on hie, he led captiuitie captiue, and gaue giftes vnto men. That hee ascended: what meaneth it? but that he also descended first into the lowest partes of the earth? He ẏ descended, is euen the same also ẏ ascended vp aboue all heauens, to fulfill all thinges. *Ephe. iiij.*

And sitteth on the right hand of God the father almightie.

☞ The constructions.

The Lord sayd vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy fotestoole. *Psal. cx.*

When the Lord had spoken vnto them, he was receaued into heauen *Mar. xvj.*

uen, and is sitting on ỳ right hand of God.

Rom. viij. Christ is on ỳ right hand of God, and maketh intercession for vs.

Coloss. iij. If ye be risen againe with Christ, seke those things which are aboue, where Christ sitteth on the ryght hand of God.

Heb. j. Christ hath by hys own person purged our sinnes, & sitteth on the right hand of the maiestie on hie.

¶ *The seuenth Article.*

FRom thence hee shall come to iudge the quicke and dead.

☞ The confirmations.

Psa. xcviij The Lord shall iudge ỳ world with righteousnes, and the people with equitie.

Read the xxv. chapt. of S. Mathewes Gospell.

Iohn. v. The father hath committed all iudgement vnto the sonne, because that all mẽ should honor the sonne, as they honour the father.

Christ

Christ was ordayned of God to be iudge of quicke and dead. *Acte.x.*

We must all appeare before the iudgemẽt seate of Christ, that euery man may receaue the workes of his body, according to that he hath done, whether it be good or bad. *ij.Cor.v.*

Our conuersation is in heauen, from whence we looke for a Sauiour, euen the Lord Iesus Christ, which shall chaunge our vile body, that he may make it lyke vnto hys glorious body, according to the working, whereby he is able to subdue all thinges vnto hym selfe. *Phil.iij.*

The Lorde Iesus Christ shall iudge the quicke and the dead at his appearing in his kingdome. *ij.Tim.iiij*

God is ready to iudge ỳ quicke and the dead. *j.Pet.iiij.*

¶ The eight Article.

I Beleue in the holy Ghost.

¶ The confirmations.

The spirite of God moued vpon the *Gene.j.*

the face of the waters.

Psal.li. Take not thy holy spirite frō me.

Math.iij. When Christ was baptised, the holy ghost came downe vpon hym in the likenes of a doue.

Mat.xxviij. Christ cōmaunded hys disciples to baptise in the name of the father, and of the sonne, and of the holy ghost.

Iohn.xvj. The holy ghost shall reproue the world of sinne.

j.Iob.v. There are three which geue witnesse in heauen, ỳ father, the sonne, and the holy ghost, and they three are one.

¶ The ninth Article.

I Beleue the holy vniuersall congregation: which is the fellowship of Saincts.

☞ The confirmations.

Mat.xviij If he will not heare the congregation, let him be vnto thee as an heathen man, and as a Publicane.

Eph.v. Christ loued the congregation, and gaue him self for it, to sanctifie it,

it, and clensed it in the fountayne of water through ỳ word, to make it vnto him self a glorious congregation, without spot or wrinckle, or any such thyng, that it should be holy, and without blame.

I write these thinges vnto thee, *j. Tim. iij.* that thou mayest know how thou oughtest to behaue thy selfe in the house of God, which is the congregation of the liuing God, the piller and ground of the truth.

All that beleued kept them selues *Act. ij.* together, and had all thinges common, and sold their possessions and goods, and parted them to all mē, as euery man had neede. And they continued dayly with one accorde in the temple, & brake bread from house to house, and dyd eate their meate together with gladnes and singlenes of hart, praysing God.

The multitude of them that be- *Act. iiij.* leued, were of one hart, and of one

soule. Neither sayd any of them, that ought of the thinges which he possessed, was hys owne, but they had all thinges cõmon. And great grace was with them all. Neither was there any among them that lacked. For as many as were possessors of landes or houses, solde them, and brought the price of the thinges that were solde, and layde it down at the Apostles feete. And distribution was made vnto euery man according as he had neede.

¶ *The tenth Article.*

I Beleue in the forgeuenes of sinnes.

☞ The confirmations.

Psal. xliij I am he, yea, I am he, which put away thine iniquities, and that for mine owne sake, and will remember them no more.

Mich. vij. The Lorde shall put downe our wickednesses, & cast all our sinnes into the bottome of the sea.

Psal. ciij. Loke how wide the east is from the

the west, so farre hath hee set our sinnes from vs.

Yea, like as a father pitieth hys owne children: euen so is the Lord mercifull vnto all them that feare him. For hee knoweth perfectly wherof we be made, he remẽbreth that we are but dust. *Esa.liij.*

Christ hath taken vpon hym our infirmities, and borne our diseases. *Mat.viij.*

The sonne of man came to seeke and saue that was lost. *Luk.xix.*

All that beleue in Christ, shall not perishe, but haue euerlasting life. *Iohn.iij.*

Thys is a true saying, and worthy to bee noted, that Christ Jesus came into ỳ world to saue sinners. *j.Tim.j.*

The bloud of Jesus Christ maketh vs cleane frõ all sinne. If we say we haue no sinne, we deceaue our selues, & the truth is not in vs. But if we confesse our sinnes, God is faithfull and righteous to forgeue vs our sinnes, and to make vs cleane from all iniquitie. *j.Iohn j.*

¶ The xj. Article.

I Beleue the resurrection of the body.

☞ The confirmations.

Iob.xix. I beleue that my redemer liueth, and that I shall rise out of ꝑ earth in the latter day: and that I shall be clothed again with this skinne, and see God my Sauiour in my flesh. Yea, I my selfe shall behold hym, not with other eyes, but with these same eies. Thys hope is stedfastly set in my hart.

Esa.xxvj. Thy dead men shall liue, euen with my body shall they rise again. Awake and sing ye that dwell in the duste. For thy dewe is euen as the dew of herbes, & the earth shall cast out them that be vnder her.

Ezech.37. O ye dry bones, heare the worde of the Lord. Thus sayth the Lorde God vnto these bones: beholde, I will put breath vnto you, that ye may liue: I will geue you sinewes, and make flesh grow vpō you, and

couer

couer you ouer with skinne: and so geue you breath, that ye may liue, and know that I am the Lord.

Behold, I will open your graues (O my people) and take you out of your Sepulchres.

The houre shall come, in ẏ which all that are in ẏ graues, shall heare the voyce of the sonne of God, and shall come forth: they ẏ haue done good, vnto the resurrection of lyfe: and they that haue done euill, vnto the resurrection of damnation. *Iohn. v.*

If Christ be preached how that he rose frō the dead, how say some among you, that there is no resurrection of the dead? If there be no rising agayne of the dead, then is Christ not risen againe? If Christ bee not risen agayne, then is our preaching in vaine, and your fayth also is in vaine. *j. Cor. xv.*

Read the whole Chapter.

We know that he which rayled *ij. Cor. iiij.*

by the Lord Jesus, shall raise vs vp also by the meanes of Jesus.

If we beleue that Jesus dyed, and rose againe, euen them also which sleepe by Jesus, will God bring againe with him.

Read ỳ latter end of the chapter.

¶ *The xij. Article.*

I Beleue euerlasting life.

¶ The confirmations.

Dan.xij. Many of them that sleepe in the dust of the earth, shall awake: some to euerlasting life, some to perpetuall shame & reproue. The wise (such as haue taught other) shall glister as the shining of heauen: and those that haue instructed the multitude vnto godlines, shal be as ỳ starres, world without end.

¶ Read the 2. Chapter of the 4. booke of Esdras.

Mat.xxv. The righteous shall goe into euerlasting life.

Joh.x. My sheepe heare my voyce, & I know

know thē, and they follow me, and I geue them euerlasting life.

This is euerlasting life, euen to know thee ỳ alone true God, and whō thou hast sent Jesus Christ. *Iob. xvij.*

O Father, these that thou hast geuē me, I will that where I am, there also they bee with me, that they may see my glory, which thou hast geuen me.

The eye hath not seene, and the eare hath not heard, neither haue the thinges entred into the hart of man, which God hath prepared for them that loue hym. *j. Cor. ij.*

We know that if our earthly mā- *ij. Cor. v.*
sion of this dwelling were destroy-
ed, we haue a building of God, an habitation not made with hands, but euerlasting in heauen. Amen.

¶ All these Articles aforesayd, I with my whole hart beleue, & with my mouth vnfaynedly confesse to be true and agreable to Gods holy word.

¶ The Prayer of the Apostles.

Lord increase our fayth.

¶ Of Prayer.

¶ What Prayer is.

PRayer is a lifting vp of a pure minde vnto God, wherein we aske somewhat of God that is agreable to hys holy will.

¶ Probations out of the holy Scriptures.

Rom. viij. We know not what we shoulde desire & pray for as we ought, neuertheles the spirite it selfe maketh intercession mightely for vs, with vnspeakeable gronings. Howbeit, he that searcheth the hart, knoweth what the minde of the spirite is: for hee maketh intercession for the Saincts, according to ỳ pleasure of God.

Iohn. iiij. The tyme commeth, and is now already, that the true worshippers shall worship in spirite and truth.

For

For ỹ father will haue such to wor-
ship him. God is a spirite, and they
that worship him, must worship
him in spirite and truth.

We are the circumcision, euen *Phil.iij.*
we that serue God in spirite.

I will that all men pray in all *j.Tim.ij.*
places, lifting vp pure hãdes with-
out wrath and strife.

This people honoureth me with *Math.xj.*
their lips, but their hartes is farre
from me, verily they worship me
in vaine.

Aske and it shall be geuen you: *Math.vij.*
Seeke and ye shall finde: knocke
and it shall bee opened vnto you.
For whosoeuer asketh, receaueth:
and he that seketh, findeth: and to
hym ỹ knocketh, it shall be opened.

Thys is the trust that we haue *j.Ioh.v.*
in God, that if we aske any thyng
according to hys will, hee heareth
vs. And if we know that he hea-
reth vs whatsoeuer we aske, we
know

know that we haue the peticions that we desire of hym.

What benefites we receaue of God by prayer.

By prayer we are deliuered out of trouble.

☞ Probations out of the holy Scriptures.

Psal.cxx. When I was in trouble, I called vpon the Lorde, and hee graciously heard me.

Psal. l. Call on me in the day of trouble, and I will deliuer thee, and thou shalt honour me.

Psal.xcj. He shall call vpō me, and I will heare hym: yea, I am with him in trouble; I will deliuer hym, and bring hym to honour.

2.Chro.15 When any man in hys trouble did turne vnto the Lorde God of Israell, and sought hym, hee was found of hym.

By prayer we are preserued from our enemyes.

☞ Probations out of the holy Scriptures.

Psal.xiv. I will call vpō the Lord which

is worthy to be prayed: so shall I be safe from myne enemyes.

King Ezechias by prayer was deliuered from the proude wicked tyraunt Senacherib, both hee and all hys. 4. Reg. 19.

So likewise was Joseph, Daniell, Susanna, Peter. &c.

By prayer we get the victory of our enemies in battell.

Probations out of the holy Scriptures.

The people of Israell gotte the victory ouer the Amalechites, so long as Moyses prayed for them. Exod. xvij

When the blacke Mores came out to fight agaynst Asa king of Juda, Asa prayed vnto the Lorde, and the Lorde gaue him the victory, so that all his enemies were destroyed in battell. Read ỳ chapter. 2. Chro. 14.

Judas Machabeus after he had called on the name of the Lord, got a noble victory of Gorgias and his company. 1. Mach. 4.

By prayer we obtaine health of body.

☞ Probations out of the holy Scriptures.

The miracles which Christ wrought vpon thē that were diseased, & fled vnto hym for helpe with faythfull prayer, proue this true.

By prayer we obtaine all thinges necessary for the body.

☞ Probations out of the holy Scriptures.

Exod. xvj Moyses by prayer obtained Mā-na from heauen for the Israelites.

3. Reg. 18. Helias by prayer obtained raine of God to water the earth.

By prayer our sinnes are forgeuen vs.

☞ Probations out of the holy Scriptures.

Psa. xxxij I sayd I will confesse my sinnes vnto the Lord, and thou forgauest the wickednes of my sinne. For this shall euery one that is godly, make his prayer to thee, in a time when thou mayest be found.

Mat. xvij. I forgaue thee all that det, whē thou desiredst me.

Luk xviij The sinfull Publicane praying for

for remission of hys sinnes, went home more righteous in the sight of God, then the proud Pharisey.

If any be diseased among you, let him call for the elders of the cō-gregation, and let them pray ouer him, and annoint him with oyle in the name of ỳ Lorde, and the prayer of fayth shall saue the sicke, and the Lord shall raise hym vp: and if he be in sinnes, they shall be forgeuen hym. *Iacob. v.*

By prayer we ouercome the deuill, and all our ghostly enemies.

☞ Probations out of the holy Scriptures.

Thys kinde of deuils is not cast out but by prayer and fasting. *Mat. viij.*

Watch and pray, that ye fall not into temptation. The spirite is willing, but the flesshe is weake. *Mat. 26.*

By prayer we obtaine God the holy Ghost.

☞ Probations out of the holy Scriptures.

If ye which are euill, can geue your childzen good giftes, how much *Luke. xj.*

much more shall your father which is in heauen, geue the holy ghost to them that desire it of hym.

Acte.j.ij. As the disciples of Christ were gathered together in one place, and continued in prayer, they were all filled with the holy ghost.

By prayer we obtaine all good thinges, both for the body and soule.

☞ Probations out of the holy Scriptures.

Marke.xj. What thinges soeuer ye desire whē ye pray, beleue that ye receaue them, and ye shall haue them.

Math.ix. The haruest is much, but the labourers are fewe. Pray ye therfore the Lorde of ỹ haruest, that he will send labourers into hys haruest.

Iacob.j. If any of you lacke wisedome, let hym aske of hym that geueth it, euen God which geueth to all men indifferently, and casteth no man in the teeth, and it shall bee geuen him. But let him aske in fayth. &c.

Phil.iiij. The Lord is euen at hand. Bee carefull

careful for nothing: but in all prayer and supplication, let your petitions bee knowen vnto God with thank esgeuing.

¶ Of any other benefites receaue we of God through prayer, which here to rehearse, were to long. Read diligently my booke, called the Pathway vnto Prayer, and that shall sufficiently instruct thee in all things concerning prayer.

¶ *The Lordes prayer called the* Pater noster, with confirmations of euery Petition, out of the holy Scripture.

The Disciples sayd vnto Christ: Lord teach vs to pray. And he said vnto them: when ye pray, say: Our Father which art in heauen, hallowed be thy name. &c. *Luke. xj.*

¶ *The Preface of the Lordes Prayer.*

OVr Father which art in heauen.

☞ The confirmations.

Our Father.

Is not the Lord God the father and thine honour? Hath hee not made *Esa. lxiij.*

made thee & ordayned thee? Thou O Lorde God, art our father and redemer.

Malac.2. Haue we not all one father? Hath not God made vs? Why doth euery one of vs then despise hys owne brother?

Malac.j. Should not a sonne honour his father, and a seruaunt hys master? If I bee now a Father, where is myne honour? If I bee a Lorde, where is my feare?

Rom. viij. Ye haue not receaued the spirite of bondage to feare any more, but ye haue receaued the spirite of adoption, wherby we cry, Abba (that is to say) father. The same spirite certifieth our spirite, that we are the sonnes of God. If we bee sonnes, then are we also heyres, the heyres I meane of God, & fellow heyres annexed with Christ.

Which art in Heauen.

Esa. lxvj. Heauē is my seate, and the earth is

is my footestoole.

The Lorde hath prepared his seate in heauen. *Psal.ciij.*

Our God is in heauen, hee doth whatsoeuer pleaseth hym. *Psal. cxv.*

Unto thee lift I vp myne eyes, which dwellest in the heauens. *Psal.ciij.*

Call no man father vpon earth, for one is your father, which is in heauen. *Mat. xxiij*

¶ *The first Petition.*

HAllowed bee thy name.

☞ The confirmations.

I will make the name of my holines to be knowen amõg my people of Israell, and I wil not let my holy name to be euill spoken of any more, but ỹ very heathen also shall know that I am the Lord, the holy one of Israell. *Ezech.39.*

The time shall come, that whosoeuer calleth on the name of the Lord, shall be saued. *Ioell.2.*

Malac.j. From the riſing vppe of the Sunne, vnto the going downe of the ſame, my name is great among the Gentiles, yea, and that in all places.

Iob.j. The Lord gaue, and the Lorde hath taken away. Now bleſſed bee the name of the Lord.

Pſal.ix. Sing vnto the Lorde, and prayſe hys name. Bee telling of hys ſaluation from day to day. Declare hys honour among the Heathen and hys wonders among all people.

Pſal.xxj. I will declare thy name vnto my brethren. In the middeſt of the congregation will I prayſe thee.

Pro. xviij The name of the Lord is a ſtrong Tower, the righteous flyeth vnto it, and ſhall be ſaued.

Heb.xiij. By Chriſt do we offer the ſacrifice of prayer alwayes vnto God, that is to ſay, ỳ fruite of thoſe lips which confeſſe hys name.

¶ *The second Petition.*

THy kingdome come.

☞ The confirmations.

Seeke fyrst the kingdome of God, and the righteousnes therof, and all thynges shall be ministred vnto you. *Math. vj.*

The kingdome of heauen suffereth violence, & the violent plucke it vnto them. *Mat. xj.*

Who soeuer receaueth not the kingdome of God as a childe, hee shall not enter into it. *Luk. xviij*

Except a man be borne of water and of the spirite, he can not enter into the kingdome of God. *Iohn. iij.*

The kingdome of God is not meate and drinke, but righteousnes, peace, & ioy in the holy ghost. *Rom. xiiij*

The kingdome of God is not in wordes, but in power. *j. Cor. iij.*

¶ *The third Petition.*

THy will be done, as in heauen, so likewyse in earth.

Psal.cxlij. Teach me (O Lorde) to doe thy will, for thou art my God.

Math.vij. Not euery one that sayth vnto me, Lord, Lord, shall enter into the kingdome of heauen, but hee that doth the will of my father which is in heauen.

Mat.xij. Whosoeuer doth the will of my father which is in heauen, he is my brother, sister, and mother.

Iohn.vj. This is the will of him that sent me, that whosoeuer seeth ỹ sonne, and beleueth on him, hath euerlasting life.

Rom.xij. Fashion not your selues lyke vnto thys world, but bee ye chaunged through the renuing of your mind, that ye may proue, what thing that good and acceptable and perfecte will of God is.

1.Thes.4. This is the will of God, euen your sanctifying, that ye abstaine from whoredome, that euery one

of

of you know how to keepe his vessell in holines and honour, and not in the lust of concupiscence, as the heathen do which know not God.

For asmuch as Christ hath suffered for vs in the flesh, arme ye your selues likewise with ỹ same minde. For he which suffereth in the flesh, ceaseth from sinne, that hee from hence forth shoulde liue (as long time as he remayneth in the flesh) not after the lustes of men, but after the will of God. For it is sufficient for vs, that we haue spent the time that is past of the life, after the will of the Gentiles, walking in wantonnes, lustes, excesse of drinking, and abominable idolatry. *j. Pet. iiij.*

¶ *The fourth Petition.*

GIue vs this day our dayly bread.

☞ The confirmations.

I haue bene younge & now am old, & yet saw I neuer ỹ righteous *Psal. 37.*

forsakē, nor hys sede begging their bread. He is euer mercifull and lendeth, & yet haue his children Gods plentie and inough.

Psa. cxlv. The eyes of all waite vpon thee (O Lorde) and thou geuest them their meate in due season. Thou openest thy hand, and fillest euery liuing creature with thy blessing.

Prou. x. The Lorde will not let the soule of ỳ righteous suffer hunger: but he taketh away ỳ riches of ỳ vngodly. The blessing of the Lord maketh men rich: as for carefull trauaile, it doth nothyng therto.

Pro. xxx. Two thinges haue I required of thee, that thou wilt not deny me before I dye. Remoue from me vanitie and lies. Geue me neither pouertie nor riches, onely graunt me a necessary liuing, least if I be too full, I denie thee, and say: who is the Lord? And least I being constrayned through pouertie, fall vn-

to

to stealing, and forsweare ỹ name of my God.

Be not careful for your life, what ye shall eate or drinke, nor yet for your body, what rayment ye shall weare. Is not the life more worth then meate? and the body more of value then rayment? Read forth the chapter. *Mat. vj.*

Cast all your care on God, for he careth for you. *j. Pet. v.*

¶ *The fift Petition.*

AND forgeue vs our debtes, as we forgeue our debters.

☞ The confirmations.

And forgeue vs.

I am he, yea, I am he, which put away thine iniquities, and that for mine owne sake, and will remẽber thy sinnes no more. *Esa. xlv.*

As for thine offences, I driue thẽ away like the cloudes, & thy sinnes as the miste. Turne thee again vnto me, and I will deliuer thee. *Esa. xliiij.*

Mat.xviij God is the king which forgeueth hys seruaunt the ten thousand talentes.

Marke. ij. No man can forgeue sinne but God alone.

Luke.v. and.xv. God is the most louing father, which ioyfully receaueth home againe hys lost sonne, when hee repenteth and conuerteth.

Our debtes.

Psal.xiiij. They are all gone out of ỳ way, they are altogether abominable, there is none that doth good, no not one.

Psal.xix. Who can tell, how oft hee offendeth? Oh clense thou me from my secrete faultes.

Prou.xx. Who can say, my hart is cleane, I am free from sinne.

Eccle. vij. There is not one righteous mã in all the earth, that doth good, and sinneth not.

Iob.iiij. xv.xxv. Behold, God hath found vnfaithfulnes among his own Saintes.

Yea,

Yea, ỳ very heauens is vncleane in hys sight. How much moze then abominable and vile is mã, which dzincketh wickednes lyke water.

All the childzen of men are wicked, & all their wozkes are nought, neither is there any truth in them. 3. Esd. 4.

All are hypocrites and wicked. Esa. ix.

We are all become vncleane, and all our righteousnesses are as a cloth polluted with menstrue. Esa. lxiiij.

We are all vnpzofitable seruants. Luk xvij.

All haue sinned, and want the glozy of God. Rom. iij.

If we say we haue no sinne, we deceaue our selues, and the truth is not in vs. But if we confesse our sinnes, God is faithfull and righteous to forgeue vs our sinnes, and to make vs cleane frõ all iniquitie. j. Iohn. j.

As we forgeue our debters.

Ye that seeketh vengeance shall finde vengeance of ỳ Lozde, which shall surely keepe hym hys sinnes. Eccle. 28.

Forgeue

Forgeue thy neighbour the hurt that he hath done thee, and so shall thy sinnes bee forgeuen thee also, when thou prayest. A man that beareth hatred agaynst an other, how dare hee desire forgeuenes of God? He that sheweth no mercy to a man which is lyke him selfe, how dare he aske forgeuenes of his sinnes? If he that is but flesh, beareth hatred and kepeth it, who will intreate for hys sinnes? Remember the ende, and let enmitie passe.

Mat. vj. If ye forgeue other men their trespasses, the heauenly Father shal forgeue you. But if ye wil not forgeue men their trespasses, no more shall your Father forgeue you your trespasses.

Marke. xj. When ye stand & pray, forgeue if ye haue ought against any mã, that your father also which is in heauẽ, may forgeue you your trespasses.

Forgeue,

Forgeue, and it shalbe forgeuen vnto you. *Luke. vj.*

Forbeare one an other, and forgeue one an other. If any man haue a quarell agaynst an other, like as Christ hath forgeuen you, euen so do ye likewise. *Coloss. iij.*

Christ forgaue his persecutors, and prayed for them saying: father forgeue them, for they know not what they do. *Luk. xxiij*

S. Stephen forgaue his enemies, and prayed for them on thys maner: O Lord lay not this sinne to their charge. *Acte. vij.*

¶ *The sixt Petition.*

AND lead vs not into temptation.

☞ The confirmations.

My Sonne, if thou wilt come into the seruice of God, stand fast in righteousnes and feare, & arme thy soule to temptation. &c. *Eccle. ij.*

Watch and pray that ye fall not into *Mat. xxvj*

into temptation. The spirite is willing, but the flesh is weake.

Iacob.j. Blessed is the man that standeth fast in temptation. For when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

Let no man say whē he is tempted that he is tempted of God: For as God cannot be tempted with euill, so neither he himselfe tempteth any man vnto euill. But euery mā is tempted, when he is drawen away, and entised of his owne concupiscence. Then when lust hath conceaued, she bringeth forth sinne, and sinne when it is done in deede bringeth forth death.

¶ *The seuenth Petition.*

BVt deliuer vs from euill.

☞ The confirmations.

Luk.xxij. Sathan hath desired after you, ỳ he might sift you euen as wheat.

But

But I haue prayed for thee, O Simon, ỹ thy faith may not faile: And when thou arte conuerted, strength thy brethren.

God is faithfull, which will not suffer you to be tẽpted aboue your strength: but shall in the middest of the temptation, make a way to come out, that ye may bee able to beare it. *j. Cor. x.*

Be sober and watch, for your aduersary the deuill walketh about like a roaring Lion seeking whō he may deuour. Whome resist stedfast in the fayth. *j. Pet. v.*

The Lord knoweth how to deliuer the godly out of the temptation. *ij. Pet. ij.*

We knowe that whosoeuer is borne of God, sinneth not, but hee that is begotten of God keepeth himselfe, and that wicked toucheth him not. *j. Iob. v.*

¶ The

¶ *The conclusion of the Lordes Prayer.*

FOr thine is the kingdome, and the power, and the glory, for euer and euer.

☞ The confirmations.

2. Chro. 29 Blessed be thou Lorde God of Israel our father for euer and euer. Thine (O Lord) is might, power, glory, victory, and prayse: for all that is in heauen and in earth, is thine: thine is the kingdome, O Lord, and thou excellest aboue all, euen as the head of all. Thine are the riches, treasures, honour & dominion ouer all, and in thy handes is the vertue, might, power, excellencie, empire, and rule vppon and aboue all thinges. Wherfore now (O our God) we geue laude, prayse, and glory to thy most noble name.

Rom. xj. Of hym, and through hym, and in hym, are all thinges. To hym be prayse for euer.

Rom. xvj. To God, which alone is wise, be glory

glory through Jesus Christ for euer.

Vnto hym that is able to do exceding aboundantly aboue all that we aske or thinke, according to the power ỹ worketh in vs, bee praise in the congregation by Christ Jesus, throughout all ages, worlde without end. *Ephe. iij.*

Vnto God, king euerlasting, immortall, inuisible, alone wyse, bee honour, and glory, for euer & euer. *j. Tim. j.*

Thou art worthy (O Lorde) to receaue glory, and honour, & power, for thou hast created all things, and for thy wills sake, they were and are created. *Apoc. iiij.*

Blessing, honour, glory, & power, be vnto hym that sitteth vppon the seate, and vnto the Lambe for euermore, Amen. *Apoc. v.*

¶ All these peticions, I vndoubtedly beleue that I shall inioye, when soeuer I aske them in fayth of God my heauenly father, through Jesus Christ our Lord.

¶ Of the Lawe.

¶ What the Lawe is.

Exod. xx. THe Law of God is a doctrine prescribing vnto vs what we ought to doe, and what to eschue, both toward God and our neighbour.

☞ The confirmations.

Thou shalt loue the Lorde thy God with all thy hart.

Thou shalt not take the name of thy Lord God in vaine.

Thou shalt loue thy neighbour as thy selfe.

Thou shalt not kill.

Thou shalt not steale.

¶ To what vse the lawe was geuen.

Fyrst, that it should declare vnto vs the will of God, how we ought to liue, and what workes we ought to do, that we may please the Lord our God.

☞ The confirmations.

Psal. xix. The law of the Lorde is an vn-

defiled

defiled law, cõuerting soules. The testimony of the Lord is sure, and geueth wisedome to ỳ simple. The statutes of the Lord are right, and reioyce the hart. The commaundemẽt of the Lord is pure, and geueth light to the eyes.

Thy worde is a lanterne to my feete, & a light to my pathwaies. He sheweth hys word vnto Jacob, hys statutes and ordinaunces vnto Israell. He hath not dealt so with any nation, neyther haue the heathen knowledge of hys lawes. *Psal. cxix. & cxlvij.*

Secondly, that it shoulde reueale and open vnto vs, our sinne and wickednes, while we consider how vnable we be of our selues to doe that, which the holy, righteous, & good law of God requireth of vs to be done.

☞ The confirmations.

By the lawe cõmeth the knowledge of sinne. *Rom. iij.*

The lawe entred in, that sinne should increase. *Rom. v.*

Rom.vij. What shall we say? is the lawe sinne? God forbid. Nay, I knewe not what sinne ment, but by the lawe: for I had not knowen what lust had ment, except the lawe had said: Thou shalt not lust. But sinne tooke an occasion by the meanes of the commaundement, & wrought in me all maner of concupiscence. For without the lawe sinne was dead. I once liued without ỳ lawe: but when the commaundement came, sinne reuiued, & I was dead. And ỳ very same cõmaundement, which was ordayned vnto lyfe, was found to be vnto me an occasion of death. For sinne tooke occasion by ỳ meanes of the cõmaundement, & so deceaued me, & by the same commaundement slue me.

j.Cor.xv. The stinge of death is sinne: and the strength of sinne is the law.

ij.Cor.iij. The letter, that is to say, the law killeth.

The

The lawe is the ministring of condemnation. *Iohn. vij.*

Moyses (sayth Christ) gaue you a lawe, and yet none of you fulfilleth the lawe in deede.

Thirdly, after we haue learned our weaknes, our wretchednes, our sinne, our wickednes, by comparing our strength and life with the lawe of God, which proueth vs all sinners, and worthy of eternall damnation, least we shoulde fall into desperation, and so be damned, the lawe was geuen of God, to bee a Scholemaister vnto vs to lead vs vnto Christ, the alone end and perfect fulfiller of all the lawes of God, that we through fayth, takyng vppon vs hys righteousnes, and hys fulfilling of the lawe, myght bee found blameles through hym, in the sight of God, and to bee made inheritours of euerlasting glory.

☞ The confirmations.

The law was our Scholemaister vnto Christ, that we shoulde bee iustified by fayth. But after that fayth is come, we are no longer vnder the Scholemaister. For ye are all the children of God, *Gala. iij.*

because ye beleue in Christ Jesu.

Heb.vij. The lawe brought nothyng to perfection, but was an introduction to a better hope, by the which we draw nie vnto God.

Acte.xiij. Be it knowen vnto you (ye men and brethren) that through thys man Christ, is preached vnto you the forgeuenes of sinnes, & that by hym all that beleue are iustified frō all thinges, frō the which ye coulde not bee iustified by the lawe of Moyses.

Acte.xv. Why tempt ye God, to put on the Disciples neckes ỹ yoke, which neyther our fathers nor we were able to beare. But we beleue, that thorow the grace of the Lord Jesu Christ, we shall be saued.

Rom.x. Christ is the fulfilling of the law, to iustifie all that beleue.

Gala.iij. Christ hath deliuered vs from the curse of the law, in as much as he was made accursed for vs.

¶ The

¶ The x. Commaundementes of God, with confirmations of euery Cõmaundement out of the holy scripture.

¶ The first Table of the Law, contayning foure Cõmaundementes, wherin is declared our dutie to God.

¶ The first Commaundement.

I Am the Lord thy God, which haue brought thee out of the land of Ægypt, out of the house of bondage. Thou shalt haue no straunge Gods before me. *Exod. xx.*

☞ The confirmations.

The Lord he is God, and there is none but he alone. *Deut. iiij.*

Understand and thinke it in thy hart, that the Lorde hee is God in heauen aboue, & vpon the earth beneath: neither is there any other.

Heare O Israell: The Lord our God is God alone. Thou shalt loue ỳ Lord thy God with all thine hart, and with all thy soule, & with all thy might. *Deut. vj.*

Thou shalt feare the Lorde thy God, and serue hym alone.

Deut. viij. If thou forget the Lorde thy God, & walke after straũge Gods, and serue them and worship them: I testifie vnto you, that ye shall surely perishe.

Deut. x. Now O Israell, what doth the Lorde thy God require of thee, but that thou shouldest feare the Lorde thy God and walke in hys wayes, and loue hym, and serue the Lorde thy God with all thy hart, & with all thy soule, and keepe the commaundementes of the Lord?

Deut. xxx If thine hart turne away from God, so that thou wilt not heare hys word, but go astray, and worship straũge Gods, and serue them: I pronoũce vnto you this day, that ye shall surely perishe, and not liue long on the earth.

Deut. 32. See now how that I, yea, that I am God, & there is none but I.

Psal. 81. I will assure thee (O Israell) if thou wilt harken vnto me: There

shall no straunge God bee in thee, neither shalt thou worship any other God. I am the Lord thy God.

Besides me there was neuer any God, neither shal there be after me. I am, yea, I am the Lord alone, & besides me there is no Sauiour. *Esa. xliij.*

There is none other God but I. A true God, and such a one as saueth, there is none but I alone. *Esa. xlv.*

Thou shalt loue the Lorde thy God with all thy hart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. *Mat. xxij.*

This is euerlasting life, euen to know thee ỹ alone true God, and whō thou hast sent Jesus Christ. *Ioh. xvij.*

There is none other God but one. And although there be ỹ are called Gods, whether in heauen, or in earth (as there bee many Gods, and many Lordes) yet vnto vs there is but one God. *j. Cor. viij.*

j. Tim. iij. There is one God, and one Mediatour.

¶ *The second Commaundement.*

Exod. xx. THou shalt not make to thy selfe any grauen image, nor the likenes of any thyng that is in heauen aboue, nor in the earth beneath, nor in the waters vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lorde thy God, am a iealouse God, and visite the sinnes of the fathers vppon the children, vnto the thyrd and fourth generation of thē that hate me: and shew mercy vnto thousandes to them that loue me, and kepe my Commaundementes.

☞ The confirmations.

Leuit. xix Ye shall not turne vnto Idolls, nor make you Gods of metall.

Deut. iiij. Take heede vnto your selues, that ye forget not the appointment of the Lorde your God, which hee made with you, and that ye make you no grauen image, nor any picture that the Lorde thy God hath forbidden thee. For the Lorde thy God is a consuming fire, & a iealouse God. If ye do wickedly, and make

any

any maner of grauen image, and worke euill in the sight of the Lord thy God, to prouoke hym to anger, I call heauen and earth to recorde agaynst you thys day, that ye shall shortly perishe.

Ye shall ouerthrow the altars of the Idols, & breake downe their pillers, cut down their groues, and burne their grauen images with fire. For thou art an holy nacion vnto the Lord thy God. *Deut. vij.*

Cursed be the man that maketh any carued or molten image (an abomination vnto the Lorde, the worke of the handes of the craftesman) & putteth it in a secrete place: and all the people shall aunswere, and say, Amen. *Deut. 27.*

Confounded be all they ỹ worship carued images, and that delite in vaine Gods. *Psa. xcvij*

I am the Lorde, and this is my name. My glory will I geue to none *Esa. xlij.*

none other, neither mine honour to grauen Images.

¶ Read the 44. and 46. chapters of Esay.

Ezech. 14. Be conuerted and forsake your Idoles.

Sap. xiiij. The seeking out of Idoles is the beginning of whoredome, and the bringing vp of them, is the destruction of lyfe. For they were not frō the beginning, neither shall they continue vnto the end. The wealthy idlenes of men hath found thē out vppon the earth, therefore shall they come shortly to an end. The honouring of abominable images, is the cause, the beginning, and the end of all euill.

¶ Read the 13. 14. 15. and 16. chapters of Wisedome. Read also the 6. chapter of the Prophet Baruck.

Acte. xiiij. We preach vnto you, that ye shoulde turne from these vanities vnto the liuing God, which made heauen and earth, and the sea, and

all

all thinges that are therein.

My sentence is, ỹ we trouble not thẽ, which frõ among the Gentiles are turned to God, but ỹ we write vnto them, that they abstaine thẽselues frõ the filthines of Images. *Acte.xv.*

They are not Gods, which are made with handes. *Acte.xix.*

Be not worshippers of Images. *j.Cor.x.*

No worshippers of images shall inherite the kingdome of God. *j.Cor.vj.*

Babes, keepe your selues from Images. *j.Ioh.v.*

¶ *The third Commaundement.*

THou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde hym giltles that taketh hys name in vayne. *Exod.xx.*

☞ The confirmations.

Ye shall not sweare by my name in vayne: neyther shalt thou defile the name of thy God. I am the Lorde. *Leuit.xix*

He ỹ hath not swoorne to deceaue *Psa.xxiiij*

his

hys neighbour: hee shall receaue b'esſing from the Lord, and mercy from God hys Sauiour.

Leuit.24. He that blasphemeth the name of the Lorde, let hym be slaine, and all the multitude shall stone hym to death.

Iere.iiij. Thou shalt sweare, the Lord liueth, in truth, in equitie, and righteousnes.

Zech.v. My curse and vengeance (sayth the Lord) shall fall vpon his house, that falsly sweareth by my name: and shall remaine in his house, and consume it, with the timber and stones therof.

Mat.v. Ye haue heard how it was said to them of old tyme: thou shalt not forsweare thy selfe, but shalt performe vnto the Lord those thinges that thou sweearest. But I say vnto you, sweare not at all: neyther by the heauen, for it is Gods seate: neither by the earth, for it is hys footestoole:

footestoole: neither by Jerusalē, for it is the citie of the great king: neither shalt thou sweare by thy head, because thou canst not make one heare white or blacke. But your cōmunication shall be yea, yea, and nay, nay. For what soeuer is added more then these, it cōmeth of euill.

Aboue all thinges, my brethren, sweare not, neither by heauen, nor by earth, neither any other oth: but let your yea, be yea, and your nay, nay, lest ye fall into hypocrisie. *Iacob. v.*

Let not thy mouth bee accustomed with swearing, for in it there are many falles. *Eccle. 23.*

A mā that vseth much swearing, shall be filled with wickednes, and the plague shall neuer go from hys house. And if he sweare in vaine, he shall not bee found righteous, for hys house shall be full of plagues.

The wordes of ỳ swearer bring death (God graunt that it bee not

found

found in the house of Jacob) but they that feare God, eschue al such, and lie not weltring in sinne.

Psal.35. O prayse the Lord with me, and let vs magnifie his name together.

Psa.xliiij. All our glory is in God all the day long; and we will prayse thy name for euer.

Psal.l. Call on me in the day of trouble, and I will deliuer thee, and thou shalt honour me.

Psal.xcj. Because he hath trusted in me, I will deliuer hym: yea, I will defend hym, because he hath knowen my name. He shall call vpō me, and I will heare hym: yea, I am with him in trouble: I will deliuer him, and bring hym to honour. With long life will I satisfie hym, and shewe hym my saluation.

Pro. xviij The name of the Lord is a strong Tower, the righteous flyeth vnto it, and shall be saued.

Ioell.2. The time shall come, that who soeuer

soeuer calleth on the name of the Lord, shall be saued.

¶ The fourth Commaundement.

REmember that thou keepe holy the Sabbaoth day. Sixe dayes shalt thou labour and do all that thou hast to do, but the seueth day is the Sabbaoth of the Lorde thy God: in it thou shalt do no maner of worke, thou, nor thy sonne, nor thy daughter, thy manseruaunt, nor thy maydseruaunt, nor thy cattell, nor thy straunger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherfore the Lord blessed the Sabbaoth day, and hallowed it. *Exod. xx.*

¶ The confirmations.

In any wise see that ye kepe my Sabbaothes: for it is a signe betwene me and you, in your generations, for to know, that I the Lord am he, that doth sanctifie you. *Exod. 31.*

The mã that was found gathering stickes on the Sabbaoth day, was stoned to death, at the commaundement of God. *Num. xv.*

Blessed is the man that taketh heede, *Esa. lvj.*

heede, that he vnhalloweth not the Sabbaoth (that is to say) keepeth him selfe so, that he doe no euill. All they which keepe them selues that they vnhallow not the Sabbaoth, I meane, that they fulfill my conenaunt: them will I bring to my holy mountaine, and make thē ioyfull in my house of prayer.

Esa. lviij. If thou on the Sabbaoth day turne thy feete, so that thou do not the thing which pleaseth thy selfe in my holy day, but geuest God the honour, so that thou doe not after thine owne imagination, neither seeke thine owne will, nor speake thine own wordes: then shalt thou haue thy pleasure in the Lord, and I will cary thee hie aboue ỹ earth, and feede thee with the heritage of Jacob thy father: for the Lordes owne mouth hath so promised.

Esa. lxvj. There shall be a new Sabbaoth for the other olde Sabbaoth, and all

all flesh shall come to worship before me, sayth the Lord.

There remaineth yet a rest to the people of God. For hee ý is entred into his rest, hath ceased also frō his owne workes, as God dyd from hys. Let vs study therfore, to enter into that rest, least any mā fall after the same ensample of vnbeliefe. *Heb.iiij.*

¶ *What it is to keepe holy the* Sabbaoth day.

To keepe holy ý Sabbaothday, is not to cease from bodily labour, that thou shouldest the more licenciously geue thy minde to the wearing of gallant apparell, to bācketting, to idle talke, to vaine pastime, & such other filthy pleasures of the flesh, but that thou setting aside all worldly businesses, shouldest the more freely apply thy selfe to read, heare, and learne the word of God, to pray in the temple with the congregation, to bee thankfull to God

for his benefites, to bee present at the ministration of ỹ holy Sacramentes, to be partaker of ỹ mysteries of the Lordes body and bloud, to geue some good thing to the relieue of the poore, to visite and comfort the sicke, & them that are in prison, and casting away the workes of the flesh, wholy to exercise thy selfe in the fruites of the spirite.

¶ The second Table of the Law, cõtayning fiue Commaundementes, wherin is declared our dutie towardes our neighbour.

¶ The fift Commaundement.

Exod. xx. HOnour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God geueth thee.

¶ The confirmations.

Leuit. xix Ye shall reuerence euery mã his father and his mother.

Leuit. xx. Who soeuer hee bee that curseth hys father or his mother, let hym die: for he ỹ hath cursed his father and

and mother, hys bloud be vpō hym.

He that smiteth his father or mother, let hym be slaine for it. *Exod.xxj.*

If any man haue a sonne that is stubborne and disobedient, that he will not harken vnto ẏ voice of his father, nor ẏ voyce of his mother, & they haue chastened him, & he will not obey them: then shall his father & his mother take him, & bring him out vnto ẏ elders of that citie, & to the gates of that same place, & say vnto the elders of the citie: this our sonne is stubborne & disobedient, & will not harken vnto our voyce: he is a riotour, and a drunkard. And all the men of that citie shall stone hym with stones vnto death. *Deut.xxj.*

Cursed be he that curseth his father and mother: and all the people shall say, Amen. *Deut.27.*

My sonne, heare thy fathers doctrine, and forsake not the law of thy mother: For that shall bring grace *Pro.j.*

to thy head, & shall be as a chaine about thy necke.

Pro.xiij. A good childe will harken to his fathers warning: but hee that is scornefull, will not heare when he is reproued.

Prou.xix. He y hurteth hys father, or shutteth out his mother, is a shamefull and an vnworthy sonne.

Pro.28. Who so robbeth his father and mother, and sayth it is no sinne, the same is like vnto a destroyer.

Pro.xxx. Who so laugheth his father to scorne, and setteth his mothers cōmaundemēt at nought, the rauens picke out his eies in the valley, and deuoured be he of younge Egles.

Eccle.iij. The Lorde will haue the father honoured of the children: and loke what a mother commaundeth her children, he will haue it kept.

Who so honoureth hys father, shall haue a ioye of his owne children: and when hee maketh hys

prayer,

prayer, he shall be heard.

He that honoureth his father, shall haue a long life: and he that is obedient for the Lordes sake, his mother shall haue ioye of him.

He that feareth the Lord, honoureth his father and mother, & doth them seruice, as it were vnto the Lorde him selfe.

Honour thy father in deede, in word, & in all pacience, ỳ thou mayest haue Gods blessing, & hys blessing shall abide with thee at ỳ last.

The blessing of the father buildeth vp the houses of the children, but the mothers curse rooteth out the foundations.

Reioyce not when thy father is reproued, for it is not honour vnto thee, but a shame. For ỳ worship of a mans father, is his owne worship, & where the father is without honour, it is the dishonestie of ỳ sonne.

Thy sonne, make much of thy fa-

ther in his age, & greeue him not as long as he liueth. And if his vnderstanding faile, haue pacience with hym, and despise him not in thy strēgth. For the good deede ẏ thou shewest to thy father, shall not be forgottē, & when thou thy self wantest, it shall be rewarded thee (and for thy mothers offence, thou shalt be recompenced with good, yea, it shall be founded for thee in righteousnes) and in the day of trouble thou shalt be remēbred: thy sinnes also shall melt way, like as the Yse in the ayre and warme weather. He that forsaketh his father, shall come to shame: and he that despiseth his mother, is cursed of God.

Ephe. vj. Children obey your fathers and mothers in the Lorde: for that is right. Honour thy father & mother, (the same is the first commaundement in ẏ promise) that thou mayest prosper, and liue long on earth.

¶ The

¶ *The sixt Commaundement.*

THou shalt not kill. *Exod.xx.*

☞ The confirmations.

Who so sheddeth mans bloud, by man shall his bloud be shed: For in ỳ image of God, did God make mã. *Gene.ix.*

Thou shalt not hate thy brother in thy hart. &c. *Leuit. xix*

Thou shalt not auenge thy selfe, nor be mindfull of wrong agaynst the children of my people, but shalt loue thy neighbour as thy selfe. I am the Lord.

He that killeth any man, let him dye the death. *Leuit.24.*

Cursed bee he that smiteth hys neighbour secretly: and all ỳ people shall say, Amen. *Deut.27.*

We haue heard, that it was sayd to thẽ of the olde time: Thou shalt not kill: for who soeuer killeth, shall bee in daunger of iudgement. But I say vnto you, that who soeuer is *Mat.v.*

angry with hys brother, shall be in daunger of iudgement. &c.

Ye haue heard, that it was said: thou shalt loue thy neighbour, and hate thine enemie. But I say vnto you: loue your enemies. Bless thē that curse you. Do good to thē that hate you. Pray for thē which hurt you, and persecute you, that ye may be the childrē of your father which is in heauen: for he maketh hys sunne to arise on the euill, and on the good, & sendeth raine on ỳ righteous, and on the vnrighteous.

Luke. vi. Bee ye mercifull, as your father is mercifull. Iudge not, and ye shal not be iudged. Condemne not, and ye shall not be cōdemned. Forgeue, and ye shall be forgeuen. Geue, and it shall be geuen to you, good measure, & prest down, & shaken together, & running ouer, shall mē geue into your bosome. For with ỳ same measure that ye mete withall, shall

other

other men mete to you againe.

Recõpence to no mã euill for euill. *Rom.xij.*

If it be possible (as much as is in you) liue peaceably with all men. Dearly beloued, auenge not your selues, but rather geue place vnto wrath. For it is writtẽ: Uengeance *Deut.32.* is myne, & I will reward, saith the Lord. Therfore, if thine enemy hũger, feede him: if he thirst, geue him drinke: for in so doing, thou shalt heape coales of fire vpon hys head. Be not ouercome of euill, but ouercome euill with goodnes.

Be angry and sinne not: let not *Ephe. iiij.* the sunne goe downe vppon your wrath, neither geue place vnto the backbiter.

Let all bitternes, and fearcenes, and wrath, and roaring, & cursed speaking, bee put away from you, with all maliciousnes. Be ye courteous one to an other, merciful, forgeuing one an other, euen as God

for

for Christes sake hath forgeuē you.

1.Iob.iij. He that hateth hys brother, is a manslayer. And ye know, that euery manslayer hath not euerlasting life dwelling in hym.

j.Iohn.iiij. This commaundement haue we of God: that he which loueth God, should also loue his brother.

¶ *The seuenth Commaundement.*

Exod.xx. THou shalt not committe adulterie.

☞ *The confirmations.*

Leuit.18. Thou shalt not lie w̄ thy neighbours wife, to defile her with sede.

Leuit.xix Thou shalt not make thy daughter common, that thou wouldest cause her to be an whore, least the land also fall to whoredome, and be full of wickednes.

Deut.xxij If a man be found lying with a woman ẏ hath a wedded husband, they shall die both of them: both the man that lay with that wife, and also the wife: and so shalt thou

put away euill from Israell.

There shall be no whore of the daughters of Israell, nor whore-keeper of the sonnes of Israell. *Deut.23.*

Cursed be he that lieth with his neighbours wife: and all the people shall say, Amen. *Deut.27.*

The lips of an harlot are a dropping hony combe, and her throte is more glistring then oyle. But at the last she is as bitter as wormewood, and her tounge as sharpe as a two edged sword. Her feete goe down vnto death, and her steppes pearse through vnto hell. *Prou.v.*

Be glad with the wife of thy youth. Louing is ỳ Hinde, & frendly is ỳ Roe. Let her brestes alway satisfie thee, & holde thee euer content with her loue. O my sonne, why wilt thou haue pleasure in an harlot, & embrace ỳ bosome of an other woman? Euery mans wayes are open in the sight of ỳ Lord, and

he

he pondzeth all their goinges. The wickednes of the vngodly shall catch him self, & with the snares of his own sinnes, shall he be trapped.

Prou.vj. Keepe thee frō the euill woman, and frō the flatting tounge of the harlot, that thou lust not after her beautie in thy hart, and least thou be taken with her faire lookes. An harlot will make a man to beg hys dzead: but an honest woman will seke about to get her liuing. May a mā cary fire in his bosome, & in his clothes, & not be burnt? oz can one go vpon hote coales, & his feete not be hurt? Euen so, who soeuer goeth into his neighbours wife, and toucheth her, can not be vngiltie.

Who so cōmitteth adultry with a woman, he is a foole, & dzingeth his life to destruction. He getteth him self also shame and dishonour, such as shall neuer be put out.

¶ Read the vj. Chapt. of the Pzouerbes.

An

An whore is a deepe graue, & an harlot is a narow pit. She lurketh like a theefe, and bringeth vnto her such men as be full of vice. *Pro. xxiij.*

He that keepeth company with harlots, shall come to beggary. *Pro. xxviij.*

Read the xvij. Chap. of Ecclesiasticus.

My sonne, keepe the well frō all whoredome, and (beside thy wife) see ẏ no fault be knowen by thee. *Tob. iiij.*

If my hart hath lusted after my neighbours wife, or if I haue layd waite at his doore: Oh then let my wife be an other mans whore, and let other men lie with her. For thys is a wickednes and sinne, that is worthy to be punished: yea, a fire that shoulde vtterly consume and roote out all my substance. *Iob. xxxj.*

Whoredome, wine, & drunkennes, take the hart away. *Ose. iiij.*

Ye haue heard, that it was sayd to them of old time: thou shalt not commit adultry. But I say vnto *Mat. v.*

you,

he pondzeth all their goinges. The wickednes of the vngodly shall catch him self, & with the snares of his own sinnes, shall he be trapped.

Prou. vj. Keepe thee frō the euill woman, and frō the flatting tounge of the harlot, that thou lust not after her beautie in thy hart, and least thou be taken with her faire lookes. An harlot will make a man to beg hys bread: but an honest woman will seke about to get her liuing. May a mā cary fire in his bosome, & in his clothes, & not be burnt? or can one go vpon hote coales, & his feete not be hurt? Euen so, who soeuer goeth into his neighbours wife, and toucheth her, can not be vngiltie.

Who so cōmitteth adultry with a woman, he is a foole, & bringeth his life to destruction. He getteth him self also shame and dishonour, such as shall neuer be put out.

Read the 6. Chapt. of the Prouerbes.

An

An whore is a deepe graue, & an harlot is a narow pit. She lurketh like a theefe, and bringeth vnto her such men as be full of vice. *Pro. xxiij.*

He that keepeth company with harlots, shall come to beggary. *Pro. xxix.*

Read the xxiij. Chap. of Ecclesiasticus.

My sonne, keepe the well frō all whoredome, and (beside thy wife) see ẏ no fault be knowen by thee. *Tob. iiij.*

If my hart hath lusted after my neighbours wife, or if I haue layd waite at his doore: Oh then let my wife be an other maus whore, and let other men lie with her. For thys is a wickednes and sinne, that is worthy to be punished: yea, a fire that shoulde vtterly consume and roote out all my substance. *Iob. xxxj.*

Whoredome, wine, & drunkennes, take the hart away. *Ose. iiij.*

Ye haue heard, that it was sayd to them of old time: thou shalt not commit adultry. But I say vnto you, *Mat. v.*

you, that who soeuer loketh on an other mans wife, to lust after her, hath committed adultery with her already in his hart.

1.Cor.v. If any that is called a brother be a fornicatour, with him that is such, see that ye eate not.

1.Cor.vj. Neither fornicators, neither adultrers, neither weaklings, neither abusers of thē selues with mākind, shall inherite ỳ kingdome of God.

1.Cor.x. Let vs not be defiled with fornication, as some of them were defiled with fornication, and fell in one day xxiij.thousand.

Ephe.v. As for fornication & all vncleannes, let it not be once named amōg you, as it becōmeth sainctes, or filthines, or folishe talking, or iesting, which are not comly, but rather giuing of thankes. For this ye know, ỳ no whoremonger, nor vncleane person, hath any inheritance in the kingdome of Christ and of God.

This

This is the will of God, euen your holines, ꝙ ye should abstaine from fornication, & that euery one of you should know how to keepe his vessell in holines & honour, and not in ꝙ lust of concupiscence, as do the heathen which know not God. *j. Thess. iiij*

Wedlocke is honourable among all men, and the bed vndefiled. As for whoremongers and adultrers, God shall iudge them. *Heb. xiij.*

Whoremongers haue their part in the lake that burneth with fire and brimstone. *Apoc. xxj.*

¶ *The eight Commaundement.*

THou shalt not steale. *Exod. xx.*

☞ The confirmations.

Ye shal not steale, neither lie, neither deale falsly one with an other. *Leuit. xix*

Thou shalt not do thy neighbour wrong, neither rob him violently, neither shall thy workmans labour abide with thee till the morning.

Ye

Ye shall do no vnrighteousnes in iudgement, in metyard, in weight, or in measure. True balances, and true waight shall ye haue. I am the Lorde.

Leuit. 25. If thou sellest ought vnto thy neighbour, or byest of thy neighbors hand, ye shall not deceaue one another. If thy brother bee waxen poore, and fallen into decay with thee, thou shalt relieue hym, that he may liue with thee. Thou shalt not geue hym thy money vppon vsury, nor lend him thy corne for increase. Thou shalt not take vsury of hym, or vauntage.

Deut. xv. If one of thy brethrē among you, be poore within any of thy gates in thy land which the Lorde God geueth thee, thou shalt not harden thy hart, nor shut thyne hand from thy poore brother, but open thine hand vnto him, and lend him sufficient for his neede which he hath.

The land shall neuer be without poore, and therefore I commaund thee saying: Thou shalt open thine hand vnto thy brother that is needie and poore in thy land.

Who so keepeth company with a theefe, hateth hys owne soule. *Pro.xxix.*

Wo be to thee ỹ spoylest, for thou thy selfe shalt be spoyled. *Esa.33.*

Breake thy bread to the hungry, and bring the poore waundring, into thine house. When thou seest a naked man, couer him, and so shalt thou not despise thy flesh. *Esa. lviij.*

The theefe is cursed of God, & all that he hath, shall come to nought. *Zach. v.*

Shame and sorow goeth ouer the theefe. *Eccle. v.*

Anna olde Tobies wife, went dayly to the weauing worke, and looke what liuing she coulde gette with the labour of her handes, she brought it home. And it happened that she tooke a kid, and brought it home: and whē her husbād heard *Tob. ij.*

it cry, he said: looke that it bee not stollen, if it bee, restore it agayne to the owners: for it is not lawfull for vs to eate or touch any thing that is stollen.

Tob.iiij. Geue almes of thy goods, and turne neuer thy face frō the poore: so shall it come to passe, that the face of the Lord shall not be turned away from thee. Be mercifull after thy power. If thou hast much, geue plentiously: if thou hast little, doe thy diligence, gladly to geue of that little. For so gatherest thou thy selfe a good reward in the day of necessitie. For mercy deliuereth from all sinne, and from death, and suffereth not the soule to come in darkenes.

Luke.xix. Beholde Lorde, sayd Zacheus, the halfe of my goods do I geue to the poore: & if I haue done any mā wrong, I restore him foure folde.

j.Cor.vj. Neither theeues, neither pillers, shall inherite ỳ kingdome of God.

Let

Let hym ꝯ stole, steale no more, but let hym rather labour with his hãdes ꝯ thyng which is good, that he may geue vnto him that nedeth. *Ephe. iiij.*

¶ *The ninth Commaundement.*

THou shalt not beare false witnes agaynst thy neighbour. *Exod. xx.*

☞ The confirmations.

Thou shalt not accept a vaine tale: neither shalt thou put thy hand to the wicked, to be an vnrighteous witnes. *Exod. 23.*

If any vnrighteous witnes rise vp against a man, to accuse hym of trespasse: then both the men which striue together, shal stãd before the Lord, before the priestes, & the iudges which shall be in those dayes, and the iudges shall make diligent inquisition. And if the witnes be found false, and that he hath geuen false witnes agaynst hys brother, then shall you do to him, as he had thought to do to his brother: and *Deut. xix.*

thou shalt put away euill frō thee.

Deut.27. Cursed be he ẏ taketh a reward to slay the soule of innocent bloud: and all the people shall say, Amen.

Prou.vj. The Lord hateth a false witnes that bringeth vp lies.

Prou.xix. A false witnes shall not remaine vnpunished: and he that speaketh lies, shall perishe.

Pro.xxj. A false witnes shall perishe: but he that is a true man, boldly speaketh that he hath heard.

Pro.xxv. Who so beareth false witnes agaynst hys neighbour, he is a very club, a swoorde, and a sharpe arrow.

Sap.j. The mouth that lyeth, slayeth the soule.

Psal.v. Thou O Lord, wilt destroy all them that speake lies.

Eccle iiij. In no wyse speake agaynst the woorde of truth, but be ashamed of thy lying.

Eccle.vij. Use not to make any maner of lie, for ẏ custome therof is not good.

A

A theefe is better, then a mã that is accustomed to lie: but they both shall haue destruction to heritage. *Eccle. xx.*

The two elders that bare witnes against Susanna, were stoned to death. *Dani. xiij.*

Out of the hart come false witnesses, and those defile a man. *Mat. xv.*

Euill speakers shall not inherite the kingdome of God. *j. Cor. vj.*

Put away lying, and speake euery man truth vnto his neighbour, for asmuch as we are members one of an other. *Ephe. iiij.*

All lyers shall haue their part in the lake that burneth with fire and brimstone. *Apoc. xxj.*

¶ *The tenth Commaundement.*

THou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor hys maide, nor hys Oxe, nor his Asse, nor any thing that is hys. *Exod. xx.*

☞ The confirmations.

Keepe thy hart with all diligẽce, for therupon hangeth life. *Pro. iiij.*

Prou.vj. God hateth an hart that goeth about with wicked imaginations.

Take heede that thou lust not in thy hart after the beautie of a straunge woman.

Pro.xv. Euill thoughtes are abomination to the Lord.

Mat.v. Who soeuer loketh on an other mans wife, lusting after her, hath committed adultery with her already in his hart.

Mat.xv. Out of the hart procede euill thoughtes, and those defile a man.

Mark.iiij. The cares of this world, and the deceitfulnes of riches, & the lustes of other thinges, choke the worde, and make it vnfruitfull.

Luke.xxj. Take heede to your selues, least at any tyme your hartes bee ouercome with the cares of thys life.

Rom.vij. I had not knowen what lust had ment, except the law had sayd: thou shalt not lust.

Rom.xiij. Make not prouision for the flesh,

to

to fulfill the lustes of it.

Mortifie your earthy members, fornication, vncleannes, vnnaturall lust, euill concupiscence. &c. *Coloss. iij.*

Godlines is great riches, if a man be content with that he hath. For we brought nothing into the worlde, neyther can we cary any thyng out. But when we haue foode and rayment, let vs be content therwith. They that haue a minde to be riche, fall into temptation and snares of the deuill, & into many folishe and noysome lustes, which drowne men in perdition and destruction. For couetousnes is the roote of all euill: which while some lusted after, they erred frō the fayth, & tangled them selues with many sorrowes. But thou man of God, flie such things. Follow righteousnes, godlines, fayth, loue, pacience, meekenes. &c. *j. Tim. vj.*

Let your conuersatiō be without *Heb. xiij.*

couetousnes, and bee content with such thinges as ye haue alreadie.

i. Iob. ij. Loue not the worlde, nor those thinges that are in the worlde. For all that is in the world, as the concupiscence of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but of the worlde. And the world passeth away, and the lustes therof: but he that doth the will of God, abydeth for euer.

¶ *The summe of these x. Cõmaundementes,* and all other lawes of God.

Mat. xxij. Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, with all thy minde, and with all ỹ vttermost of thy power. This is the first and greatest commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy self. In these two commaundementes, are contayned the whole law and the Prophets.

Rom. xiij. Owe nothyng to any man, but

that

that ye loue one an other: for he that loueth an other, hath fulfilled the lawe. For these commaundementes: Thou shalt not cõmit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not lust, and all other commaundementes, are briefly comprehended in these wordes: Loue thy neighbour as thy selfe.

The end of the law, is loue out of a pure hart, and of a good cõscience, and of a fayth not fayned. *j. Tim. j.*

Whatsoeuer ye would that men should do vnto you, do ye euen the same to them also: for this is the law and the Prophetes. *Mat. vij.*

¶ Of Repentaunce.

¶ What Repentaunce is.

REpentaunce is an inward sorow of the mind, wrought by the holy ghost, for the sinnes tofore

tofore committed agaynst God, ioyned both with a perfect fayth to be forgeuen for Chriſtes ſake, and alſo with a full determined purpoſe frō henceforth to amend, and to lead a new life.

& Probations out of the holy Scriptures.

ij. Cor. vij. I now reioyce, not that ye were ſory, but ẏ ye ſo ſorrowed, that ye repented. For ye ſorrowed godly: ſo that in nothing ye were hurt by vs. For the ſorrow ẏ is wrought by God, cauſeth repētance vnto ſaluation, not to be repented of: cōtrariwiſe, worldly ſorow cauſeth death.

ij. Tim. ij. The ſeruaunt of God muſt inſtourme them that reſiſt the truth, if that God at any tyme will geue them repentaunce for to know the truth, and that they may come to them ſelues againe out of the ſnare of the deuill, which are holden of hym captiue at hys will.

Iere. xxxi. Conuert thou me, O Lorde, & I

ſhall

shall be conuerted: for thou art my Lord God. Yea, as soone as thou turnedst me, I repented, and as soone as thou shewedst my sinnes vnto me, I smote my thigh: yea, I was confounded, and right greatly ashamed.

O Lord, turne thou vs vnto thee, and so shall we be turned. *Lamēt. v.*

I will poure cleane water vpon you, & ye shall be cleane: yea, frō all your vncleannes, & frō all your Idols shall I clense you. A new hart also wil I geue you, and a new spirite will I put into you. As for that stony hart, I wil take it out of your body, and geue you a fleshy hart. I will geue my spirite among you, and cause you to walke in my commaundementes, to kepe my lawes, & to fulfill them. And ye shall be my people, and I will be your God. *Ezech. 36.*

O thou God of Hostes, turne thou vs, & shewe vs the light of thy counte- *Psa. lxxx.*

countenance, & we shall be whole.

¶ *Of the fruites of repentaunce declared* by the worde of God.

Esa. lv. Seeke the Lord while he may be found: and call vpon him while he is nie. Let the vngodly man forsake hys owne wayes, and the vnrighteous his own imaginations, and turne againe vnto the Lord, so shall he be mercifull vnto him: and to our God, for he is very ready to forgeue.

Iere. xiij. O Israell, if thou wilt turne thee, then turne vnto me, saith the Lord. And if thou wilt put away thine abominations out of my sight, thou shalt not be moued.

Be circumcised in the Lord, and cut away ỹ forefkin of your hartes, that my indignation breake not forth lyke fire, & kindle, so that no man may quench it, because of the wickednes of your imaginations.

Ezech. 18. If the vngodly will turne away from

from all his sinnes that he hath done, and keepe all my commaundementes, and do the thing that is equall and right, doubtles he shall liue & not die. As for all his sinnes that he did before, they shall not be thought vpō: but in his righteousnes that he hath done, he shall liue. For haue I any pleasure in ỹ death of a sinner (sayth the Lorde God) but rather that he cōuert and liue?

Be conuerted, and turne you cleane from all your wickednes, so shall there no sinne do you harme. Cast away from you all your vngodlines that ye haue done. Make you new hartes, and a new spirite. Wherfore will ye die (O ye house of Israell)? seing I haue no pleasure in the death of him that dieth (sayth the Lorde God). Turne ye then, and ye shall liue.

As truely as I liue (sayth ỹ Lord God) I haue no pleasure in the death *Ezech. 33.*

death of the wicked, but much rather that the wicked turne from hys way & liue. Turne you, turne you from your vngodly wayes, O ye house of Israell. Oh wherefore will ye die.

The wickednes of the wicked shall not hurt hym, when soeuer he conuerteth from hys vngodlines.

Zach. j. Turne you vnto me (sayth the Lord of Hostes) and I will turne me vnto you.

Ioell. ij. Turne you vnto me with all your hartes, with fasting, weeping, and mourning. Rent your hartes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednes.

Mat. iij. Repent of the life that is past, for the kingdome of heauē is at hand.

Mat. xj. Bring forth the fruites that belongeth vnto repentance. For euen now

now is the axe put vnto the roote of the tree: so that euery tree which bringeth not forth good fruite, is hewen down, & cast into the fire.

I am not come to call the righteous, but sinners to repentance. *Matth.ix.*

Come vnto me all ye that labour and are laden, and I will ease you. *Mat.xj.*

Repent and beleue the Gospell. *Mar.j.*

I say vnto you, that ioy shall bee in heauen ouer one sinner that repēteth, more then ouer ninetie and nine iust persons, which neede no repentaunce. *Luke.xv.*

The sonne of man is come to seke, & to saue that which was lost. *Luke.xix.*

Repent and conuert, that your sinnes may be done away. *Acte.iij.*

As ye haue geuen your members seruauntes to vncleannes, and to iniquitie (from one iniquitie to an other) euen so now geue ouer your members seruauntes vnto righteousnes, that ye may be sanctified. *Rom.vj.*

Put

Ephe.iiij. Put of that olde man, which is corrupt according to the deceauable lustes, and bee ye renued in the spirite of your minde, putting on that new man, which after God is shapen in righteousnes and true holines.

Coloss.iij. Mortific your earthy members, fornication, vncleannes, vnnaturall lust, euill cõcupiscence, and couetousnes, which is worshipping of Idoles. For which thinges sake, the wrath of God vseth to come on the disobedient children, among whom ye walked sometime, when ye liued in them. But now put ye also away frõ you all such thinges, wrath, fearcenes, maliciousnes, cursed speaking, filthy cõmunication. Lie not one to an other, seing that ye haue put of the olde man with his workes, and haue put on the new mã, which is renued into the knowledge and image of hym that

that made hym. Therfore as the electe of God, holy, and beloued, put on tender mercy, kindnes, humblenes of minde, meekenes, long suffering, forbearing one an other, and forgeuing one an other, if any man haue a quarrell agaynst an other: as Christ forgaue you, euen so do ye. Aboue all these thinges, put on loue, which is the bond of perfection. And what soeuer ye doe, in word, or deede, doe all in the name of the Lord Jesu, geuing thankes to God the father by hym.

¶ Of Baptisme.

¶ What Baptisme is.

BAptisme is the ordinaunce of Christ, to washe euery beleuing Christian with water, in the name of the father, and of the sonne, and of the holy ghost. *Titus. iij.*

S. Paule calleth Baptisme, the

fountaine of the new birth, and renuing of the holy ghost.

☞ Probations out of the holy Scriptures.

Matb. 28. All power is geuen vnto me in heauen, and in earth. Goe ye therefore, and teach all nacions, baptising them in the name of the father, and of the sonne, and of the holy ghost: teaching thē to obserue all thinges, what soeuer I haue commaunded you.

Mar. xvj. Goe ye into all the world, and preach ỳ Gospell to euery creature. He that beleueth, and is baptised, shall be saued: But he that beleueth not, shall be damned.

Iohn. iij. Except a mā be borne frō aboue, he can not see ỳ kingdome of God. Verily, verily, I say vnto thee, except a mā be borne of water, and of ỳ spirite, he cānot enter into the kingdome of God. That which is borne of the flesbe, is flesh, and that which is borne of ỳ spirit, is spirite.

¶ T.

¶ *To what vse Baptisme was vsed.*

First, to be a sure seale and an euident testimony vnto vs, that God the father, for his sonne Iesus Christes sake, hath freely forgeuen vs all our sinnes, receaued vs into hys fauour, and geuen vs the holy ghost, by whō we are borne a new, not of mortall, but of immortall seede, by whom also we are made the sonnes and heyres of God, and through fayth, reckened pure and holy in hys godly sight.

☞ Probations out of the holy Scriptures.

He that beleueth, and is baptised, shall be saued. *Mar. xvj.*

Repent you of your sinnes, and be baptised euery one of you in the name of Jesus Christ for the remission of sinnes, and ye shall receaue the gift of the holy ghost. *Acte. ij.*

Christ loued the congregation, & gaue him selfe for it, to sanctifie it, and clensed it in the fountaine of water through the worde, to make it vnto him self a glorious cōgregation, without spot or wrinckle, or *Ephe. v.*

any such thing, that it should be holy and without blame.

Titus. iij. Not by the deedes of righteousnes, which we wrought, but according to his mercy hath hee saued vs, by ỳ fountaine of the new birth, and renuing of ỳ holy ghost, which he shed on vs abundantly, through Iesus Christ our Sauiour, that wé iustified by hys grace, should hee made heyres according to the hope of eternall life.

j. Pet. iij. Baptisme saueth vs, not by the putting away of the filth of ỳ flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen.

Secondly, to put vs in remembrance, that for as much as we are become the souldiours of Christ, we ought so long as we liue, valiauntly to fight agaynst the deuill, the world, and the flesh, to mortifie all vncleane lustes, to die vnto sinne, and to rise againe new mé, bearing

bearing the image of Christ, and fashioning our conuersation and maners after his example, that we may learne the Lord our God in such holines and righteousnes, as is allowed before hym all the dayes of our life.

☞ Probations out of the holy Scriptures.

Know ye not, that all we which are baptised into Jesus Christ, are baptised to die with hym? We are buried then with him by baptisme, for to dye, that likewise as Christ was raised from death by the glory of the father, euen so we also should walke in a new life. For if we bee graft in death like vnto hym: euen so shall we partakers of the resurrection, knowing this, that our old mã is crucified with hym also, that the body of sinne might vtterly bee destroyed, ỹ henceforth we should not be seruauntes vnto sinne. For hee that is dead, is iustified from sinne. Wherefore, if we bee dead with Christ, we beleue that we shall also liue with him. *Rom. vj.*

Gala.iij. All ye that are baptised, haue put on Christ.

Colos.ij. Ye are buryed with Christ thorow baptisme, in whom ye are also risen againe thorow fayth, that is wrought by the operation of God, which raysed hym from death.

Colos.iij. If ye then bee risen againe with Christ, seke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly thinges, & not on earthly thinges. For ye are dead, & your life is hid with Christ in God. When soeuer Christ, which is your life, shall shewe him selfe, then shall ye also appeare with hym in glory.

¶ Of the Lordes Supper.

¶ What the Lordes Supper is.

The Lordes Supper is an holy and heauenly bancket, in the which the faythfull Christians, besides the corporall eating

of

of the bread, & the outward drinking of the wine, do spiritually thorow fayth, both eate the body of Christ, and drinke his bloud, vnto the confirmation of their fayth, the comfort of their conscience, and the saluation of their soules.

¶ *To what vse Christ did institute* hys holy Supper.

Fyrst, to put vs in remembraunce that hys body was broken, and hys bloud shed for our redemption.

¶ Probations out of the holy Scriptures.

The Lord Jesus the same night, *j. Cor. xj.* in the which he was betrayed, toke bread: and when hee had geuen thankes, he brake it, & gaue it to his disciples, saying: Take ye, & eate: thys is my body, which is broken for you. Thys doe ye in the remembrance of me. After the same maner also he toke ý cup, whē supper was done, saying: This cup is the new testament in my bloud. This do, as oft as ye drinke it, in remēbrance of

me. For as oftē as ye ſhall eate this
bread, & drinke of thys cup, ye ſhall
ſhew the Lords death till he come.

Math. 26. When they were eating, Jeſus
tooke bread: and when he had ge-
uen thankes, he brake it, and gaue
it to his diſciples, and ſayd: Take,
eate: this is my body. And he tooke
the cup, and thanked, and gaue it
them, ſaying: drinke ye all of thys.
For thys is my bloud (which is of
the new teſtament) that is ſhed for
many, for the remiſſion of ſinnes.

Mar. xiiij. As they did eate, Jeſus tooke
bread: and when hee had geuen
thankes, he brake it, and gaue it to
them, and ſayd: Take, eate: thys is
my body. And he toke the cup, and
when he had geuen thankes, he
tooke it to thē, and they all dranke
of it, and he ſayd vnto them: Thys
is my bloud of the new teſtament,
which is ſhed for many.

Luk. xxij. He tooke bread, and whē he had
geuen

geuen thankes, he brake it, & gaue vnto them, saying: This is my body, which is geuen for you: This do in the remẽbraunce of me. Likewise also when he had supped, he tooke the cup, saying: This cup is the new testament in my bloud, which is shed for you.

Secondly, to stirre vs vp vnto thankesgeuing, while we consider how precious, great, and inestimable benefites we haue receaued of God the father, by the death of hys sonne, as deliueraunce from Sathan, freedome from the curse of the lawe, forgeuenes of sinnes, the fauour and good will of God, quietnes of conscience, the holy ghost, righteousnes, victory against sinne, death, and hell, saluation: and finally, euerlasting life. That we should not be vnthankfull, but rather ioyfully burst out into all kinde of spirituall prayses, lauding, and magnifying God the father for these hys most hie and singular free giftes, the Lord Christ did institute thys holy supper: Therfore it is called of the aunciẽt Doctors, *Sacramentum Eucharistiæ*. i. the Sacrament of thankesgeuing.

☞ Probations out of the holy Scriptures.

All that beleued, continued daily Acte. ij.

with

with one accorde in ỳ temple, and brake bread from house to house, and did eate their meate together with gladnes & singlenes of hart, praysing God.

1. Cor. x. Is not the cup of thankesgeuing, for ỳ which we geue thankes, partaking of the bloud of Christ? Is not ỳ bread which we breake, partaking of the body of Christ?

Thirdly, to put vs in remembraunce, that as the bread, which we eate at the Lordes table, is made of many graines one loafe, and the wine pressed together of sondry grapes, is made one wine: so we being many, are one body, wherof Christ is the head. And because we all are one body, we ought all to be beneficiall one to an other, one to loue an other, one to beare with an other, one to wishe well vnto an other, and one to doe for an other, what soeuer we be able, euen to the vttermost of our power, as our head Christ for our health, and for our saluation, disdained not to bestow his very life, and to suffer death, euen the death of the crosse for our redemption. And as we presently at the receauing of the holy mysteries of Christes body & bloud, do inioy through fayth

fayth in Gods promises, all the benefites which Christ obtayned for vs by hys blessed death and glorious passion: so lykewise ought they that be partakers of the Lordes table, euery one according to hys habilitie at that present, to be beneficiall to the poore members of Christ, and somewhat to geue that may relieue thé, & euer after also (whé occasion is geuen) gladly to distribute vnto the needie, some porcion of their goodes, wherwith God hath endued them. That thys was the custome in the Apostles tyme, and in the Primatiue Church, yea, and long after, till the Popishe Masse had driuen out of the Church the right vse of the Lordes supper, it is euident enough by diuers testimonyes, both of the holy Scriptures, and of auncient historyes.

That we are all one body.

☞ Probations out of the holy Scriptures.

As we haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues, one anothers member. *Rom. xij.*

We (though we be many) yet are *i. Cor. x.*

are one bread, and one body, in as much as we all are partakers of one bread.

Cor. xj. As the body is one, and hath many members, and all the members of one body, though they be many, yet are but one body, euen so is Christ. For by one spirite are we all baptised to make one body, whether we bee Iewes or Gentiles, whether we be bonde or free, and haue all drunke of one spirite. For the body is not one member, but many. &c. Therefore if one member suffer, all suffer with hym. If one member be had in honour, all members be glad also. Ye are the body of Christ, and members one of an other.

¶ *Of the distribution to the needie.*

Act. v. All that beleued, kept thē selues together, and had all thinges common, & solde their possessions and goods, and parted them to all mē,

as

as euery man had neede.

Great grace was there with all them that beleued. Neyther was there any among thē that lacked. For as many as were possessours of landes or houses, solde them, and brought the price of the things that were solde, and layde it downe at the Apostles feete. And distribution was made vnto euery man according as he had neede. *Acte. iiij.*

Distribute vnto the necessitie of the Saintes. Be ready to harbour. *Rom. xij.*

As concerning the gathering for the Sainctes, let euery one of you, vpō some Sabbaoth day, put aside & lay vp what soeuer is meete. &c. *j. Cor. xvj.*

It is not my minde, that other be set at ease, and ye brought into combrance, but that there be equalnes now at this tyme: and that your abundance may succour their lacke, and that their abundaunce may supply your lacke, that there *ij. Cor. viij.*

may

may be equalitie, agreing to that
Exod.xvj which is wrttē: He that had much,
had not the more abundaunce: and
he ỳ had litle, had neuer the lesse. &c.
Read the Chapter.

ij. Cor.ix. Of the ministring to ỳ Saintes,
it is but superfluous for me to write
vnto you: for I know the readines
of your mind. &c. Yet this I say: he
that soweth little, shall reape little,
and he ỳ soweth (in geuing) largely
and freely, shall reape plentiously.
And let euery man do according as
he hath purposed in hys hart, not
grudgingly, or of necessitie. For
God loueth a cheerefull geuer. God
is able to make you riche in all
grace, that ye in all thinges hauing
sufficient vnto the vttermost, may
bee riche vnto all maner of good
workes, as it is written: He hath
Psal.cxij. sparsed abroad, and hath geuen to
the poore: and hys righteousnes
remayneth for euer.

The

The office of thys ministration, not onely supplyeth the nede of the saintes, but also is abundant herein, ỹ for this laudable ministring, thankes might be geuen to God of many (which praise God for ỹ obedience of your consenting to ỹ Gospel of Christ, and for your singlenes in distributing to them, & to all mẽ) and in their prayers for you, which long after you, for the abundaunt grace of God in you. Thankes be vnto God for his vnspeakable gift. ij. Cor. ix.

¶ *The dutie of all estates and degrees.*

¶ *The dutie of the hie powers, and of the* other temporall Magistrates.

The dutie of the high powers, and of the other temporall rulers, is to be learned in the lawe of God, to maintaine pure and Christian Religion, to nourishe and defend the preachers and studientes of

of Gods worde, to banishe all false religion & idolatry, to punishe, yea; and if they wil not turne, to kill the preachers and maintainers of false doctrine, to iudge equally & indifferently, without parcialitie, to take no bribes, nor to oppresse the common people, but to care for thē, as a father for his children, to defend the good, to correct the euill, to auaunce vertue, and to punishe vice.

That they ought to bee learned in the lawes of God.

☞ Probations out of the holy Scriptures.

Deut. xvij The king shall not multiplie horses to him self: neither ought he to multiply wiues vnto him self, least his hart turne away: neither shall he gather him siluer and golde to much. And when he is set vpon the seate of hys kingdome, hee shall write hym out a copie of this lawe in a booke. And it shall bee with hym, and hee ought to read therin

all

all the dayes of his life, that he may learne to feare the Lorde hys God, and to keepe all the wordes of this lawe, and these ordinaunces, for to doe them, and that his hart arise not aboue his brethren, and that he turne not frō the commaūdement, to the right hand or to the left, but that he may prolong his dayes in hys kingdome.

Let not the booke of thys lawe depart out of thy mouth, but recorde therin day & night, that thou mayest obserue & doe accordyng to all that is written: For then shalt thou make thy way prosperous, and then shalt thou do wisely. *Iosua. j.*

Get ye vnderstanding now, O ye kinges: be learned ye that iudge the earth. Serue the Lord in feare, and reioyce vnto hym with reuerence. Kisse the sonne least he be angry, & so ye perish frō the right way. *Psal. ij.*

If your delight be in royall seates *Sap. vj.*

and scepters (O ye kinges of ỳ people) set your lust vppon wisedome, that ye may raigne for euermore. O loue the light of wisedome, all ye that be rulers of the people.

¶ Read the ix. Chapter of the booke of Wisedome.

That they ought to maintaine pure and Christian Religion.

☞ Probations out of the holy Scriptures.

j. Paral. xxiij. xxiiij. xxv. and xxviij. How greatly king Dauid aduaunced Gods religion, & sought hys glory, the holy Scriptures make mencion.

2. Par. 14. Asa king of Juda did that was good and right in the eyes of the Lord his God: For he tooke away straunge altars, & hill altars, and brake downe the images, and cut down the groues, and cõmaunded Juda to seeke the Lorde God of their fathers, and to doe according to the law and commaundement.

2. Par. 15. Yea, he put away ỳ abominable

Idols

Idols that hys father had made. And he put down Maacha his mother from bearing rule, because she had made images in groues. And Asa destroyed her images, & burnt thē by the broke Cedron. The Lord God therfore gaue hym and all his land rest and quietnes.

Iehosaphat king of Juda sent to hys Lordes, that they shoulde teach in the cities of Juda, & with them he sent Leuites, and priestes. And they taught in Juda, and had the booke of the lawe of God with them, & went about through out all the cities of Juda, and taught the people. And the feare of the Lorde fell vppon all the kingdomes of the landes ỹ were round about Juda, & they fought not agaynst Iehosaphat. And the Lord stablished the kingdome in his hand, and all they that were in Juda, brought king Iehosaphat presentes, so that hee 2. Par. 17.

and iepters(O ye kinges of ỳ peo-ple)set your lust vppon wisedome, that ye may raigne for euermore. O loue the light of wisedome,all ye that be rulers of the people.

¶ Read the ix.Chapter of the booke of Wisedome.

That they ought to maintaine pure and Christian Religion.

☞ Probations out of the holy Scriptures.

j. Paral. xxiij. xxiiij. xxv. and xxviij. How greatly king Dauid aduaunced Gods religion, & sought hys glory , the holy Scriptures make mencion.

2. Par.14. Asa king of Juda did that was good and right in the eyes of the Lord his God : For he tooke away straunge altars , & hill altars, and brake downe the images , and cut down the groues, and cõmaunded Juda to seeke the Lorde God of their fathers,and to doe according to the law and commaundement.

2. Par.15. Yea,he put away ỳ abominable

Idols

Idols that hys father had made. And he put down Maacha his mother from bearing rule, because she had made images in groues. And Asa destroyed her images, & burnt thē by the broke Cedron. The Lord God therfore gaue hym and all his land rest and quietnes.

Iehosaphat king of Juda sent to hys Lordes, that they shoulde teach in the cities of Juda, & with them he sent Leuites, and priestes. And they taught in Juda, and had the booke of the lawe of God with them, & went about through out all the cities of Juda, and taught the people. And the feare of the Lorde fell vppon all the kingdomes of the landes ỹ were round about Juda, & they fought not agaynst Iehosaphat. And the Lord stablished the kingdome in his hand, and all they that were in Juda, brought king Iehosaphat presentes, so that hee 2. Par. 17.

had abundance of riches & honour.

4. Reg. 18. King Hezekia put away the hill altars, and brake the images, and cut downe the groues, and all to brake the brasen serpent that Moses had made. He renued the feast of the Passeouer.

2. Par. 31. He ordayned Priestes and Leuites to serue the Lord God, & prouided honest liuinges for them, that they might substantially apply thē selues to the lawe of the Lord. And the Lorde was with hym, so that he prospered in all thynges which he tooke in hand.

2. Par. 34. The good king Josias, beside the purging of Juda and Jerusalem frō hill altars, groues, carued images, and images of metall, and such other kindes of idolatry, he repayred the house of the Lord his God, renued the feast of the Passeouer, red in the eares of all the people the wordes of the lawe of the Lorde,

and

and made a faythfull promise vnto the Lorde, that he and all hys people should walke according to the statutes of that booke. And they turned not aside from the Lorde God of their fathers, so long as he liued. The Lorde God therfore deferred hys plague ẏ he had threatned to Juda, suffered Josias to liue in much honour, and brought hym to hys graue in peace, so that hys eyes dyd not see the mischiefe that the Lorde God afterward brought immediatly vppon Jerusalem, and vppon the inhabitors of the same.

Kinges shall bee thy nursing fathers, and Queenes shall be thy nursing mothers. *Esa. xlix.*

That they ought to punishe, yea, and if they will not turne, to kill the preachers and maintainers of false doctrine.

☞ Probations out of the holy Scriptures.

If there rise among you a pro- *Deut. xiij.*

phet, or a dreamer of dreames, and geue thee a signe or wonder, & that signe or wonder which hee hath said, come to passe, and then say: let vs go after straunge Gods, which thou hast not knowen, and let vs serue them: harken not thou vnto the wordes of that prophet, or dreamer of dreames: For the Lorde thy God proueth you, to know whether you loue the Lorde your God with all your hart, & with all your soule. Ye shall walke after ỳ Lorde your God, and feare hym, and kepe his commaundement, and harken vnto his voyce, serue hym, & cleaue vnto hym. And that prophet, or dreamer of dreames, shall die, because he hath spoken to turne you away from the Lord your God.

Deut. 18. The Prophet which shall presume to speake a word in my name, which I haue not commaunded hym to speake, or that he speaketh

in the name of straunge Gods, the same Prophet shall die.

Jehu king of Israell, caused all the priestes of Baal to be slaine, and all the images to bee fet out of the temple of Baal, & to bee burnt. He caused also hys captaines and men of warre, to breake the image of Baal, and to destroy the house of Baal, so ỳ Baals house was made a draft house vnto thys day. And because Jehu thus sought the glory of God, and destroyed idolatry, with the maintainers therof, he liued quietly in hys kingdome vnto hys dying day, and hys children vnto the fourth generation, sat on the seate of Israell. 4. Reg. 10

King Josias put downe the ministers of Baal, whom the kings of Juda had foũded to burne incense in the hill altars and cities of Juda, that were round about Jerusalem, & also them that burnt incense 4. Reg. 23

vnto Baal, to the Sunne, to the Moone, to the Planets, and to all the Hoste of heauen.

That they ought to iudge equally.

☞ Probations out of the holy Scriptures.

Leuit. xix Ye shall doe no vnrighteousnes in iudgement. Thou shalt not fauour ỳ poore, nor honour the mightie, but in righteousnes shalt thou iudge thy neighbour.

Deut. j. Moses sayd to ỳ Iudges: heare the cause of your brethren, & iudge righteously betwene euery mã and his brother, & the straunger that is with hym. See that ye know no faces in iudgement: but heare the small as well as the great, and be afrayde of no man: for the iudgement is Gods.

2. Par. 19. King Iehosaphat said also to the Iudges: Take heede what ye do: for ye execute not the iudgementes of man, but of God, which is with you in iudgement. Wherfore, now let

let the feare of the Lord be vppon you, and take heede, & be doing the thing that pleaseth hym. For there is no vnrighteousnes with ỳ Lord our God, that should haue any respect of persons, or take rewardes.

A king that sitteth in the throne of iudgement, and looketh well about hym, driueth away all euill. *Pro. xx.*

He that sayth to ỳ vngodly: thou art righteous, him shall the people curse, yea, the comminaltie shall abhorre hym. But they that rebuke the vngodly, in them doth God delight, and a rich blessing shall come vpon them. *Pro. xxiiij*

Iudge the thing that is right, O ye sonnes of men. *Psal. 58.*

O loue righteousnes, ye that are the Iudges of the earth. *Sap. j.*

That they ought to take no bribes.

☞ Probations out of the holy Scriptures.

Thou shalt take no giftes: for giftes blinde the sight, and peruert *Exod. 23.*

the

the wordes of the righteous.

Deut.xvj Wrest not thou ẏ law, nor know any person, neither take any reward: for giftes blind the wise, and peruert the wordes of the righteous. That which is iuste and right, shall thou follow, that thou mayest liue and enioy the land, which the Lord geueth thee.

Exod.18. Thou shalt seeke out among all the people, men of actiuitie, & such as feare God, true men, hating couetousnes: and make them heades ouer the people.

Iob.xv. The fire shall consume ẏ houses of such as are gredie to receiue giftes.

Esa.v. Woe be to them ẏ geue sentence with ẏ vngodly for rewardes, but cõdemne the iust cause of the righteous. Therfore, like as fire licketh vp the straw, and as the flame consumeth ẏ stubble: euẽ so theyr roote shall be as corruption, & their blossome shall vanish away like dust.

He that kepeth hys hand that he touch no reward, & he which stoppeth hys eares that hee heare no counsell against the innocēt bloud: he it is that shall dwell on hie. *Esa. 33.*

That they ought not to oppresse the common people.

☞ Probations out of the holy Scriptures.

The encrease and prosperitie of the commons, is ỹ kinges honour: but the decay of the people, is the confusion of the prince. *Pro. xiiij.*

Like as a roaring Lion, and as an hungry Beare, euen so is an vngodly prince ouer the poore people. *Pro. 28.*

Where the prince is without vnderstanding, there is great oppression and wronge: but if he bee such a one as hateth couetousnes, hee shall long raigne.

When the righteous haue the ouerhand, the people are in prosperitie: but when the vngodly beare rule, then that people mourne. *Pro. xxix.*

With

With true iudgement ỹ king set-
teth vp the land : but if he be a mā
ỹ oppresseth the people with gathe-
ringes, he turneth it vpside downe.

Amos.iiij. O heare thys worde, ye that do
poore mē wronge, and oppresse the
needie: ye that say to your Lordes,
bring hether, let vs drinke. Ther-
fore the Lorde hath sworne by hys
holines: The dayes shall come vp-
on you, that the enemies shall cary
you away. &c.

Amos.vj. O woe be to the proud wealthy,
to such as thinke thē selues so sure,
which hold them selues for the best
of the world, and rule the house of
Israell, euen as they list. Ye are ta-
ken out for the euill day, euen ye
that sit in the stoole of wilfulnes.
Ye that lye vpon beds of Iuory,
and vse your wantonnes vppon
your couches: ye that eate the best
lambes of the flocke, and the fattest
calues of the droue: ye that sing at

the

the lute, and in playing of instrumentes, compare your selues to Dauid: ye that drinke wine out of goblets, and annoynt your selues with the best oyle: but as for Josephes hurt, none of you all are sory for it. Therfore, now shall ye be the first of them that shall be led away captiue, and the lustie cheere of the wilfull shall come to an end. &c. The Lorde is minded to smite the great houses. For ye haue turned true iudgement vnto bitternes, and the fruite of righteousnes into wormewoode.

O ye that oppresse the poore, and destroy the needie in the land, shall not your destruction come vppon you, as a water streame? &c. *Amos. viij*

O ye heades of the house of Jacob, & ye leaders of the house of Israell: should not ye know what were lawfull & right? But ye hate the good, & loue the euill. Ye plucke *Mich. iij.*

of

of men skinnes, and the flesh from their bones. Ye eate the flesh of my people, and flay of their skinne: ye breake their bones: ye chop them in peeces as it were into a Caldron, & as flesh into a pot. Now the time shall come, that when they call vnto the Lorde, hee shall not heare them, but hide hys face from them, because that through their own imaginations, they haue delt so wickedly. &c.

j. Reg. xij. Beholde, here am I (sayd Samuell to the children of Israell): beare recorde of me before ỳ Lord, & before his annoynted. Whose ore haue I take? or whose Asse haue I taken? whom haue I done wrong to? whom haue I hurt? or of whose hand haue I receaued any bribe, to blind my eies therwith, and I will restore it you againe? They sayd: thou hast done vs no wronge, nor hurt vs, neither hast thou taken

ought

ought of any mans hand. He sayd vnto them againe: the Lorde is witnes agaynst you, and hys annointed is witnes thys day, that ye haue no euill in my handes.

What chaunced to Rehoboam king Salomons sonne, for the vngentle entreating of hys cõmons, the holy histories do testifie. Read iij. Regum. xij. Chapt. *iij. Reg. xij*

That they ought to care for the commons, as a father for hys children.

☞ The confirmations.

Mercy and faythfulnes preserue the king: and with louing kindnes hys seate is holden vp. *Pro. xx.*

If thou be made a ruler, pride not thy selfe therin, but be thou as one of the people. Take diligent care for them, and looke well therto: and when thou hast done all thy dutie, set thee down, that thou mayest be mery with thẽ, & receaue a crowne of glory. *Eccle. 32.*

With

with how fatherly a care Moſes, Samuell, Dauid, and diuers other noble princes gouerned their people, the holy Scriptures doe euidently declare.

That they ought to defend the good, and to correct the euill, to aduance vertue, and to punishe vice.

☞ Probations out of the holy Scriptures.

Eſa. j. Learne to doe right, apply your ſelues to equitie, deliuer the oppreſſed, helpe the fatherles to his right, let the widowes complaint come before you.

Iere. xxij. Thus the Lord commaundeth: keepe equitie and righteouſnes: deliuer the oppreſſed from the power of the violent: doe not greeue nor oppreſſe the ſtraunger, the fatherles, nor the widow, and ſhed no innocent bloud.

Zach. vij. Execute true iudgement: ſhew mercy and louing kindnes euery mã to his brother. Do the widow,

the

the fatherles, the straūger, & poore, no wrong: and let no mā imagine euil against his brother in his hart.

Deliuer hym y̆ suffereth wrong, from the hand of the oppressour, and be not faint harted when thou sittest in iudgement. Be mercifull vnto the fatherles as a father, and be in stede of an husbād vnto their mother: so shalt thou be as an obedient sonne of the hiest: and he shall loue thee more then thy mother doth. *Eccle. iiij.*

My song shall bee of mercie and iudgement: vnto thee (O Lorde) will I sing. *Psal. 4.*

O let me haue vnderstāding in the way of godlines: when wilt thou come vnto me? I will walke in my house with a perfect hart.

I will take no wicked thing in hand: I hate the sinnes of vnfaithfulnes: there shall no such cleaue vnto me.

A froward hart shall depart frō me: I will not know a wicked person.

Who so priuily slaundreth hys neighbor, him will I destroy: who so hath also a proud looke, & an hie stomacke, I will not suffer hym.

Mine eyes loke vnto such as be faithfull in the land, that they may dwell with me: who so leadeth a godly life, he shall be my seruant.

There shall no deceitefull person dwell in my house: he that telleth lies, shall not tary in my sight.

I shall soone destroy all the vngodly that are in the land, that I may roote out all wicked doers from the citie of the Lord.

Rom. xiij. Rulers are not fearefull to them that do good, but to thē ẏ do euill. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayed of ẏ same. For he is the minister of God for thy wealth.

But

But and if thou doe that which is euill, then feare: for he beareth not the swoorde for nought: for he is the minister of God, to take vengeance on hym that doth euill.

¶ The duteie of Subiectes vnto the high powers.

The dutie of Subiectes vnto the hie powers is, honourably to speake of them, hartily to loue and reuerence them, humbly to obey them for conscience sake in all thynges that fight not with Gods woorde, feruently to pray for them, and willingly to pay such charges vnto them, as they reasonably require, eyther for the mainteinance of their princelike estate, or els for the sauegarde of the common wealth.

☞ Probations out of the holy Scriptures.

Thou shalt not raile vppon the *Exod. 22.*

Gods (that is to say, the temporall Magistrates, which execute that office of God) neyther blaspheme the ruler of thy people.

Eccle. x. Wishe the king no euill in thy thought, and speake no hurt of the rich in thy priuie chāber: for a byrde of the ayre shall betray thy voyce, and with her feathers shall she bewray thy wordes.

Rom. xiij. Let euery soule submit him selfe vnto the hier powers. For there is no power but of God. The powers that be, are ordayned of God. Who soeuer therfore resisteth the power, resisteth the ordinaunce of God. But they that resiste, shall receaue to them selues damnation. For rulers are not fearefull to them that doe good, but to them that do euill. Wilt thou be without feare of the power? Do well then: and so shalt thou be praysed of the same. For he is ỹ minister of God for thy wealth.

But

But if thou do that which is euill, then feare: for hee beareth not the swoorde for nought: for he is the minister of God to take vengeance on hym that doth euill. Wherefore, ye must needes obey, not only for feare of punishment, but also for conscience sake. And for this cause pay ye tribute. For they are Gods ministers, seruing for the same purpose. Geue to euery mã therfore hys dutie: tribute, to whõ tribute belongeth: custome, to whom custome is due: feare, to whõ feare belongeth: honour, to whõ honour pertaineth.

I exhort therfore, that aboue all thinges, prayers, supplications, intercessions, and geuing of thankes, be had for all men, for kinges, and for all that are in authoritie, that we may liue a quiet and peaceable life, with all godlines and honestie. For that is good and acceptable in the sight of God our Sauiour. *j. Tim. ij.*

Titus.iij. Warne the subiectes that they submit thē selues to rule & power, that they obey ẏ officers, that they be ready vnto euery good worke, that they speake euill of no mā, that they bee no fighters, but gentle, shewing meekenes vnto all men.

j. Pet.ij. Submit your selues vnto all maner ordinance of man, for ẏ Lordes sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him, for ẏ punishment of euill doers, but for the prayse of thē that do well. &c.

Feare God: Honour the king.

¶ *The dutie of Bishops and Ministers of Gods worde.*

The dutie of Bishops & Ministers of Gods word is, first to feede Christes flocke with ẏ sweete bread of Christes Gospell, without mingling of the Phariseis leauen.

Secondly,

Secondly, to lead a life agreable to their doctrine, ẏ they may teach both with word & worke. Thirdly, to relieue ẏ poore & nedie with such goods as they receaue of ẏ Church, either by maintaining hospitalitie, or els by some other godly meanes.

☞ Probations out of the holy Scriptures.

¶ *Of Doctrine.*

Goe vp vnto ẏ hie hill, thou that bringest good tidinges: lift vp thy voyce with power, O thou preacher: lift it vp, and be not afraide. *Esa. xl.*

Cry now as loud as ẏ canst: leaue not of: lift vp thy voice like a trumpet, & shew my people their offēces, and ẏ house of Iacob their sinnes. *Esa. lviij.*

I haue set watchmen vpon thy walles (O Ierusalem) which shall neuer cease day nor night to preach the Lorde. *Esa. lxij.*

Behold, I put my wordes in thy mouth: & behold, this day do I set thee ouer ẏ people and kingdomes, *Iere. j.*

that thou mayest roote out, breake of, destroy, & make waste, and that thou mayest build vp and plant.

Ezech. iij. Thou sonne of mã, I haue made thee a watchman vnto the house of Israell: therfore take good heede to the wordes of my mouth, and geue them warning at my commaundement. If I say vnto thee cõcerning the vngodly man, that (without doubt) he must die, and thou geuest him not warning, nor speakest vnto hym ỹ he may turne from hys euill way, & so to liue, then shall the same vngodly man die in hys own vnrighteousnes: but his bloud will I require of thy hand. Neuertheles, if thou geue warning vnto the wicked, and he yet forsake not hys vngodlines, then shall he die in hys own wickednes: but thou hast discharged thy soule.

Iohn. xxj. If thou louest me, fede my shepe.

1. Cor. ix. Woe vnto me, if I preach not

the

the Gospell.

We preach not our selues, but Jesus Christ our Lord. *ij.Cor.iiij.*

We are not as the most part are, which chop and chaunge with the word of God: but out of pureness, and by the power of God, in ỳ sight of God, so speake we in Christ. *ij.Cor.ij.*

Though we our selues, or an angell from heauen, preach any other Gospell vnto you, then that which we haue preached vnto you, let him be accursed. *Gala.j.*

A Bishop must be apt to teach. *j.Tim.iij.*

Geue attendance to reading, to exhortation, to doctrine. *j.Tim.iiij.*

Preach thou ỳ word: be feruent in season, & out of season: improue, rebuke, exhort with all long suffering and doctrine. *ij.Tim.iiij*

¶ *Of life and conuersation.*

God sayd to the vngodly: why doost thou preach my lawes, & takest my testament in thy mouth: *Psal.l.*

Seing

Seing thou hatest to be reformed, & hast cast my words behind thee?

When as ỹ sawest a theefe, thou cõsentedst vnto him: and hast bene partaker with the adulterers.

Mat.v. Who soeuer doth and teacheth, the same shall be called great in the kingdome of heauen.

j.Tim.iiij. Be vnto them that beleue, an ensample, in worde, in cõuersation, in loue, in spirite, in fayth, in pureness.

j.Tim.v. Keepe thy selfe pure.

ij.Tim.ij. Studie to shew thy selfe laudable vnto God, a workmã that needeth not to be ashamed, distributing the word of truth iustly.

Titus.ij. In all thinges shew thy selfe an ensample of good workes in ỹ doctrine, with honestie, grauitie, and with the wholesome worde, which can not be rebuked, that he which withstandeth, may be ashamed, hauing no euill thing to say of you.

j.Pet.v. Feede ye Christes flocke, as much as

as lieth in you, taking ẏ ouerſight of them, not as cõpelled therto, but willingly: not for ẏ deſire of filthy luker, but of a good minde: not as though ye were Lordes ouer ẏ pariſhes, but that ye be an enſample to the flocke. And when ẏ chief ſhepeheard ſhall appeare, ye ſhal receaue an incorruptible crowne of glory.

¶ *Of Hoſpitalitie.*

Diſtribute vnto ẏ neceſſitie of the Sainctes. Be ready to harbour. *Rom. xij.*

A Biſhop muſt be a maintayner of hoſpitalitie. *j. Tim. iij.*

Forget not hoſpitalitie: for therby haue diuers mẽ lodged Angels vnwares. *Heb. xiij.*

¶ *The dutie of Pariſhioners vnto the Miniſters of Gods worde.*

The dutie of Pariſhioners vnto the Miniſters of Gods worde is, outwardly to honour and reuerence them, to receaue them as

as the Angels & Ambassadors of God, to regard thē as the ministers and stewardes of Gods misteries, & liberally to geue vnto thē what soeuer is necessary for the mainteinaunce of their degree and estate, that they may quietly geue theyr mindes to ỳ studie of godly letters, to prayer, to the preaching of Gods worde, and to the ministration of the Sacramentes.

☞ Probations out of the holy Scriptures.

Eccle. vij. Feare ỳ Lord with all thy soule, & honour hys ministers. Loue thy maker with all thy strength, & forsake not his ministers. Honor God with all thy soule, & reuerence hys priestes. Geue thē their porcion of the first fruites and encrease of the earth, like as it is cōmaunded thee.

j. Tim. v. The priestes that rule well, are worthy of double honour, most specially they which labour in ỳ word and teaching. For ỳ scripture saith:

Thou

Thou shalt not mosell the mouth of the Oxe that treadeth out the corne. And the labourer is worthy of hys reward. *Deut.xxv. j.Cor.ix. Matth.x.*

We beseech you brethren, that ye know them which labour among you, & haue the ouersight of you in the Lord, and geue you exhortatiō, that ye haue them in hie reputation through loue, for theyr workes sake, and be at peace with them. *1. Thess.v.*

Obey them that haue the ouersight of you, and submit your selues vnto them: for they watch for your soules, euen as they that must geue accomptes, that they may doe it with ioy, and not with griefe. *Heb.xiij.*

In the priestes lippes should bee sure knowledge, that mē may seke the law at hys mouth: for he is the messenger of the Lord of Hostes. *Malac.ij.*

Ye despised me not, neyther did ye abhorre me: but ye receaued me as an Angell of God, yea, euen as *Gal.iiij.*

Christ

Christ Jesus. For I beare you recorde, that if it had bene possible, ye would haue plucked out your own eyes, and haue geuen thē vnto me.

Mat. x. He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sent me.

Luke. x. He that heareth you, heareth me: he that despiseth you, despiseth me: and he that despiseth me, despiseth hym that sent me.

j. Cor. iiij. Let a man this wise esteeme vs, euen as ẏ Ministers of Christ, and stewardes of the misteries of God.

Malac. iij. Bryng euery tith into my barne, ẏ there may be meate in my house.

Mat. x. The workman is worthy of hys meate.

Rom. xv. If the Gentiles be made partakers of their spirituall things, their dutie is to minister vnto them in bodily thinges.

j. Cor. ix. Who goeth a warfare at any time at his own cost? who plāteth a vineyard,

vineyard, & eateth not of the fruite therof? or who feedeth a flocke, and eateth not of ỹ milke of the flocke? For it is written in the law of Moses: Thou shalt not mosell ỹ mouth of the Oxe ỹ treadeth out the corne. Doth God take thought for oxen? Saith he it not all together for our sakes? For our sakes no doubt thys is written: that he which eareth, should eare in hope: and he which threasheth in hope, should be partaker of hys hope. If we sow vnto you spirituall thinges, is it a great thing if we reape your bodily thinges? Do ye not know how ỹ they which minister about holy things, liue of the Sacrifice? They which waite of the temple, are partakers of the temple? Euen so also did the Lorde ordaine, ỹ they which preach the Gospel, should liue of ỹ Gospel.

Let hym that is taught in the worde, minister vnto him that teacheth *Gal. vi.*

cheth him in all good thinges. Be not deceaued: God is not mocked.

¶ *The duetie of husbandes vnto their wiues.*

The dutie of a faithfull husband vnto hys wife is, to forsake all other for her sake, to cleaue onely to his wife, to loue her as Christ loued the congregation, to cherish her as he would cherishe hys owne body, to prouide for her, to teach her the lawe of God, to dwell with her according to knowledge, and to geue honour vnto her, although ỳ weaker vessell, as to one that is fellowe heyre with him of the grace of life.

☞ Probations out of the holy Scriptures.

Gene. ij. This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. For this cause shall a mã leaue his father and mother, and shall be ioyned with hys wife:

and

and they shall become one flesh.

Be glad with the wife of thy youth. Let her brestes alway satisfie thee, and holde thee euer cõtent with her loue. My sonne, why wilt thou haue pleasure in an harlotte, and embrace the bosome of an other woman. *Pro. v.*

Ye husbandes, loue your wiues, euen as Christ also loued the congregation, & gaue him self for it, to sanctifie it, & clensed it in the fountaine of water through ẏ worde, to make it vnto him self a glorious cõgregatiõ, without spot or wrinkle, or any thing: but ẏ it should be holy and without blame. So ought mẽ to loue their wiues, as their owne bodyes. He that loueth his wife, loueth him selfe: For no mã euer yet hated his own flesh, but nourisheth and cherisheth it, euen as the Lord doth the congregation. &c. *Ephe. v.*

Ye husbandes, loue your wiues, *Colos. iij.*

and be not bitter to them.

j. Pet. iij. Ye mē, dwell with your wiues according to knowledge, geuing honour vnto the wife, as vnto the weaker vessell, & as vnto them that are heyres also of the grace of life.

¶ *The dutie of wiues vnto their* husbandes.

THe dutie of an honest faythfull woman vnto her husband is, to knowledge her husband to bee her head, to bee subiecte vnto hym, to reuerence hym, to obey hym, quietly to learne of hym, to lead a blameles life, to vse much silence, peaceably & circumspectly to looke vnto her housholde, and to tier her self with such apparell as becommeth a sober Christian woman.

☞ Probations out of the holy Scriptures.

Ephe. v. Ye women, submit your selues vnto your own husbandes, as vnto the Lord. For ý husband is ý wiues head, euen as Christ is the head of

of the congregation, & the same is he ꝑ ministreth saluation to the body. Therefore as the congregation is in subiection to Christ, euen so let the wiues be in subiection to their husbandes in all thinges.

Ye wiues, submit your selues vnto your owne husbandes, as it is comely in the Lord. *Coloss. iij.*

I will that women aray themselues in comely apparell, with shamefastnes & discrete behauour, not with broydered heare, eyther golde, or pearles, or costly aray, but as it becommeth women ꝑ profesſe godlines through good workes. Let the womã learne in silence with all subiectiõ. But I suffer not a womã to teach, neither to vsurpe authoritie ouer ꝑ man, but to be in silence. *j. Tim. ij.*

Ye wiues, be in subiectiõ to your husbandes, ꝑ euen they which obey not ꝑ worde, may without ꝑ worde bee wonne by ꝑ conuersation of the *j. Pet. iij.*

wiues, while they beholde your chaſt conuerſation coupled with feare. Whoſe apparell ſhall not bee outward with broydered heare, & hanging on of golde, eyther in putting on of gorgious apparell: but let the hid man, which is in ỹ hart, be without all corruption, ſo that the ſpirite be at reſt & quiet: which ſpirite before God is a thing much ſet by. For after this maner in the olde time did ỹ holy women, which truſted in God, tier thẽ ſelues, and were obedient to their huſbandes, euen as Sara obeyed Abrahã, and called hym Lord: whoſe daughters ye are, ſo long as ye do well.

¶ *The dutie of fathers and mothers* vnto their children.

The dutie of fathers & mothers vnto their children is, to traine them vp in the law of God, to teach thẽ to know God & his holy word, euen frõ their cradles, to bring thẽ vp

vp in good learning and necessary artes, to vridle them from the folishe and noysome lustes of youth, and to garnishe their life with sober and graue maners.

☞ Probations out of the holy Scriptures.

Set your hartes vnto all the wordes which I testifie vnto you this day, & ye shall cõmaund them vnto your children, ý they may obserue & do all ý wordes of this law. *Deut. vj.*

If thou haue sonnes, bring them vp in nurture and learning, & holde them in awe from their youth vp. If thou haue daughters, kepe their body, and shew not thy face cheerefull toward thẽ. Mary thy daughter, and so shalt thou perfourme a waightie matter; but geue her to a man of vnderstanding. *Eccle. vij.*

He ý teacheth his sõne, shall haue ioy in him, and nede not to be ashamed of him amõg his aquaintance. *Eccl. xxx.*

He that spareth the rod, hateth *Pro. xiij.*

the ſonne: but who ſo loueth hym, chaſteneth hym betimes.

Ephe. vj. Ye fathers, moue not your chyldren to wrath: but bring them vp through the doctrine and informacion of the Lord.

How godly Salomon, yoūg Toby, Suſāna, Philip ỳ Euangeliſtes daughters, Timothe, and ſuch lyke were brought vp of their parentes, the holy ſcriptures beare witnes.

¶ *The dutie of children toward their* fathers and mothers.

THe dutie of childrē toward their parentes is, in their minde to loue them, outwardly to reuerence and honour them, to obey them in all thynges that are agreable to Gods will, and if they chaunce to fall into pouertie, to helpe thē, and to geue them wherof to liue.

¶ Probations out of the holy Scriptures.

Eccle. vij. Honour thy father frō thy whole hart, and forget not the ſorrowfull trauell

trauell ꝑ thy mother had with thee. Remember that thou wast borne through them, and how canst thou recompence them the thinges that they haue done for thee?

Children, obey your fathers and mothers in the Lord: for ꝑ is right. Honour thy father and mother (the same is the first cõmaundement in the promise) that thou mayest prosper, and liue long on earth. *Ephe. vj.*

Read the confirmations of the fift commaundement.

¶ The dutie of Maisters to their Seruauntes.

The dutie of Maisters to their Seruauntes is, to entreate thẽ gently, to geue them their couenauntes, and to helpe thẽ, that they may afterward be able to liue.

☞ Probations out of the holy Scriptures.

Where as thy seruãt worketh truly, entreate him not euil, nor ꝑ hireling ꝑ is faythfull vnto thee. Loue *Eccle. vij.*

a discrete seruaunt as thine owne soule, defraude him not of his libertie, neither leaue him a poore man.

Coloss. iiij. Ye maisters, doe vnto your seruaumtes that which is iust and equall, putting away threatninges, knowing that ye also haue a maister in heauen. Neither is there any respect of persons with God.

¶ The dutie of Seruauntes to their Maisters.

THe dutie of seruauntes to their maisters is, willingly & with a free courage to serue thē for conscience sake, not with ẏ eye, but with the hart, to obey thē, to honour thē, gently to answere thē, not to picke or steale away their goods, but to be faythfull vnto thē in all thinges.

¶ Probations out of the holy Scriptures.

Ephe. vj. Ye seruantes, obey thē ẏ are your bodily maisters, with feare & trembling, euē with ẏ singlenes of your hart, as vnto Christ, not doing seruice

uice vnto the eie, as they ẏ go about to please men, but as the seruantes of Christ, doing the will of God frō the hart with good wil, seruing the Lord & not mē. Knowing this, that what soeuer good deede any man doth, ẏ same shall he receaue againe of God, whether he be bond or free.

Let as many seruauntes as are vnder the yoke, count their masters worthy of all honour, that ẏ name of God, and his doctrine, be not euill spoken of. *j. Tim. vj.*

Exhort seruantes to be obedient vnto their owne maisters, and to please them in all thinges, not aunswering againe, neither to be pickers, but that they shewe all good faithfulnes, that they may do worship to the doctrine of God our Sauiour in all thinges. *Titus. ij.*

¶ *The dutie of Widowes.*

The dutie of true auncient widowes (besides the looking to their

their own houshold, & prouisiõ making for their liuing) is, to put their trust in God, to geue thẽ selues to the exercise of ỳ spirite, to frequent the tẽple, to be present at ỳ sermons, to visite the sicke, to relieue ỳ nedy, to be rich in good workes, & to cõtinue in supplications & praiers both day and night. But as touching the yoũger widowes, least they should ware wanton against Christ, & follow Sathan, breakyng their fyrst fayth & promise that they made to God at their baptisme (which is to abstaine from all vncleannes both of body & minde, and to lead a pure and honest life) & so cast thẽ selues into daũger of euerlasting damnation, it is conuenient that they mary again, bryng forth childrẽ, guide their house vertuously, and so liue in the holy estate of matrimonie, that no man may haue occasion to speake euill of them.

☞ Probations out of the holy Scriptures.

She that is a true widow and frendles, putteth her trust in God, and continueth in supplications and prayers day and night. *j. Tim. v.*

Judith ẏ vertuous widow, in the hier partes of her house, made her self a priuie chãber, where she dwelt being closed in with her maides. She ware a smocke of heare, and fasted all ẏ dayes of her life, except the Sabbaothes, & new Moones, and the solemne dayes ẏ the people of Israell kept. She was a womã of a very good report with euery one, for she feared ẏ Lorde greatly, and there was no body that spake an euill worde of her. *Iudit. viij*

The godly auncient widow Anna, departed not from the temple, but serued God with fastings and prayers night and day. *Luke. ij.*

¶ *Of the younger widowes.*

The younger widowes refuse. *j. Tim. v.*

For

For whē they haue begun to waxe wāton against Christ, they wil mary, hauing damnation, because they haue cast away their fyrst fayth. And also they learne to go frō house to house idle: yea, not idle only, but also tatlers and busie bodies, speaking things which are not comely. I will therfore, ỳ the younger women mary, to beare children, to guide the house, & geue none occasion to the aduersary to speake euill.

¶ *The dutie of olde men.*

THe dutie of olde mē is, to auoide all lightnes, both in word, dede, & coūtenance, to talke of wisedome & graue matters, to be sober, sage, & discrete, & to lead a pure & vndefiled life, ỳ they may be an ensample of true godlines to ỳ yoūger folke.

☞ Probations out of the holy Scriptures.

Eccle.xxv God hateth an olde body that doteth, and is vnchaste.

Sap.iiij. Age is an honourable thyng: neuertheles,

uertheles, it standeth not onely in the length of time, nor in the multitude of yeares, but a mans wisedome is the gray heare, and an vndefiled life is the olde age.

Exhort the elder men to be sober, sage, discrete, sound in the fayth, in loue, in patience. *Titum. 2.*

¶ The dutie of olde women.

THe dutie of olde womē is, as in age, so in maners, to be sober, sage, & auncient, to weare no light apparell, but such rayment as become their age & profession, to be no tatlers, but to order their tounges discretely, to be no tauerne hūters, nor geuen to drunckennes, but to lead a sober life, to prouoke no yōg women vnto leaudnes and dishonestie, but rather to shew thē selues liuely glasses & naturall myrrours of all godlines and honestie.

¶ Probations out of the holy Scriptures.

Exhort ỳ elder women that they *Titus. 2.*

be

be in such raymēt as becōmeth holines, not being false accusers, not geuen to much wine, but that they teach honest thinges, to make the younge women sober minded, to loue their husbandes, to loue theyr children, to be discrete, chaste, huswifely, good, obedient to their husbandes, that the worde of God bee not euill spoken of.

¶ The dutie of younge folke.

THe dutie of younge folke is, not to be proud, but humble, lowly, and gentle, gladly to heare the discrete talke of their elders, and to be ordered by them, not to be rash, but sober minded in all their doinges.

¶ Probations out of the holy Scriptures.

1. Pet. 5. Ye yoūger folke, submit your selues vnto ỹ elders: submit your selues euery mā, one to an other: knit your selues together in lowlines of minde: For God resisteth ỹ proude, and geueth grace to the humble.

Thou

Thou young man, keepe cõpany with the multitude of such elders as haue vnderstanding, & consent vnto their wisedome with thine hart: that thou mayest heare all godly sermons, and that the worthy sentences escape thee not. Eccle. vj.

If ỹ be among mẽ of higher authoritie, desire not to cõpare thy self vnto thẽ: and when an elder speaketh, make not thou many wordes. Eccl. 32.

Exhort the younge mẽ that they be sober minded. Titus. ij.

¶ The dutie of all degrees and estates generally, both toward God and their neighbour.

THe dutie of all degrees & estates generally, both toward God & their neighbor is, to beleue in God, to feare God, & to kepe his cõmaũdemẽtes, to loue god aboue al thinges, & our neighbor as our self, & to do none otherwise vnto other, then we wish to be done vnto our selues.

Probations out of the holy Scriptures.

Ioh.xiiij. Ye beleue in God, beleue also in me (sayth Christ).

Eccle.xij. Feare God, and keepe his commaundementes. For that belõgeth vnto all men.

Mat.xxij. Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, and with all thy mind. This is the first and great commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cõmaundementes, are contained the whole lawe and the Prophetes.

Mat.vij. Whatsoeuer ye would that men shoulde doe to you, doe you euen the same to them also. For this is the law and the Prophets.

¶ Geue the glory to God alone.

